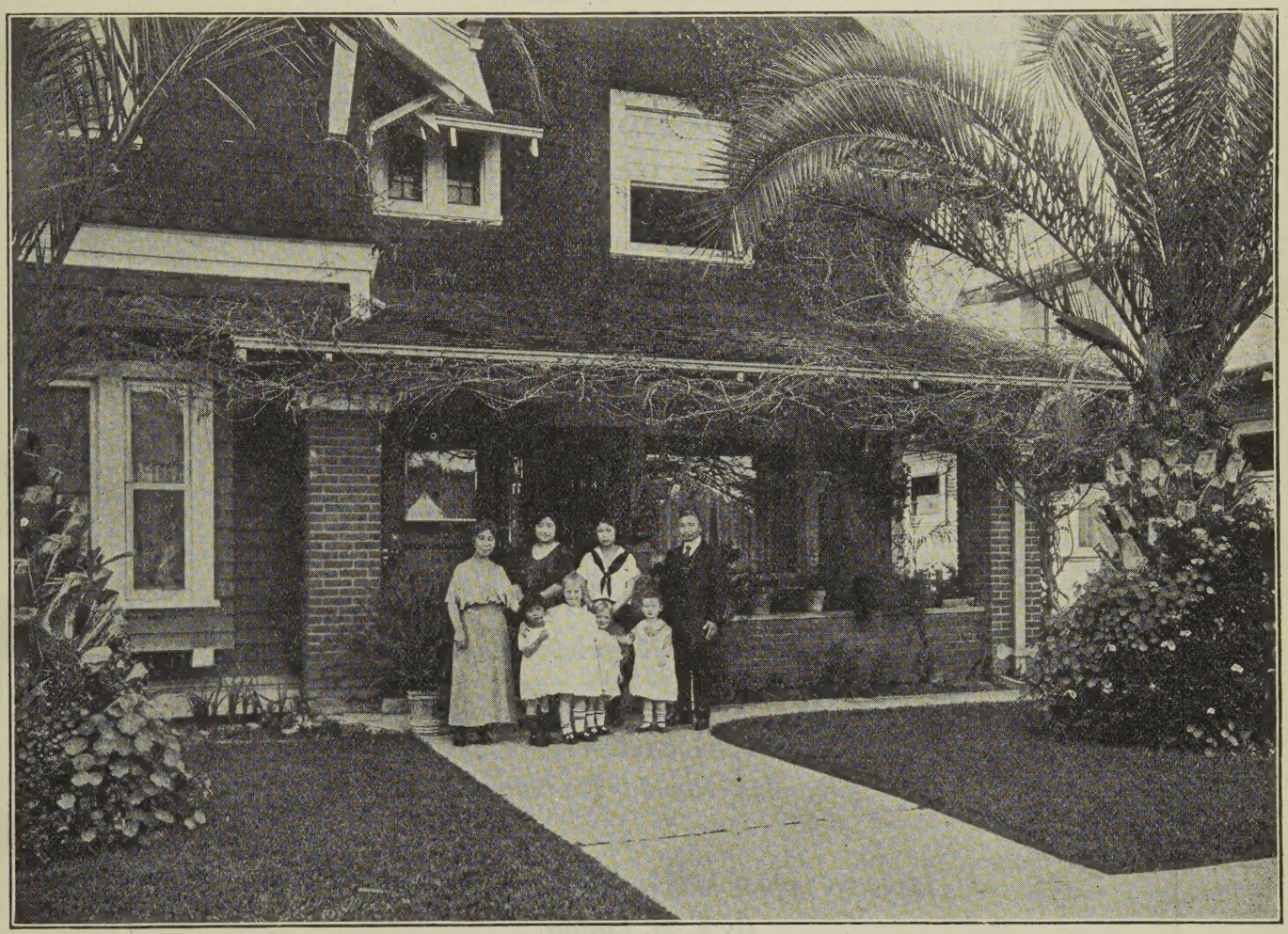
The Congregationalist

Vol. CIX No. 17 April 24, 1924



A Japanese Home in America

Mr. Kojima, a lawyer of Los Angeles, and his family group

ARE WE A DEMOCRACY? by George L. Cady

CHRIST OUR CONFIDENCE—A Sermon by Marshall Dawson

"YOU DON'T SEEM TO BE ON FIRE"—A Message to Those About to Preach

DURING THE NEXT FEW MONTHS

Mark Hopkins
By Ex-President Charles F. Thwing

What Can the Church Do In the Present Industrial Situation?
By John Calder, Noted Industrial Engineer

On a Midsummer Trout Stream
By Rev. O. W. Smith, Authority on Fish and Fishing

India in Theology, Sociology and Politics
By Rev. J. S. Chandler, Well-Known Missionary and Author

The Child and the Bible
By Mrs. Harold Tomkinson

Interviews with Workingmen
By E. H. Cotton

The Social Significance of Leisure
By Frederick K. Brown (Al Priddy)

The Congregationalist

14 Beacon Street
Boston

19 S. La Salle Street
Chicago

The Congregationalist

14 Beacon Street, Boston, Mass. | $3.00 per year | 19 South La Salle Street, Chicago, Ill.

Vol. CIX | April 24, 1924 | No. 17

Editor-in-Chief, Rev. Wm. E. Gilroy, D.D.
Managing Editor, Rolfe Cobleigh
Western Editor, Rev. R. W. Gammon, D.D.
Literary Editor, Rev. Parris T. Farwell
News Editor, Miss Elizabeth G. White
Advertising and Circulation Manager, Kenneth S. Ballou

Contributing Editors for 1924

Judge Florence E. Allen, Ohio Supreme Court.
Rev. G. Glenn Atkins, D.D., First Church, Detroit, Mich.
Rev. Lucius O. Baird, D.D., Congregational Superintendent, Seattle, Wash.
Rev. William E. Barton, D.D., First Church, Oak Park, Ill.
Hon. Henry M. Beardsley, Ex-Moderator of the National Council, Kansas City, Mo.
Dean Charles R. Brown, Yale Divinity School.
Pres. Kenyon L. Butterfield, Massachusetts Agricultural College.
Rev. Harry P. Dewey, D.D., Plymouth Church, Minneapolis, Minn.
Pres. James E. Gregg, Hampton Institute, Va.
Rev. Charles E. Jefferson, D.D., Broadway Tabernacle, New York City.
Pres. Irving Maurer, Beloit College.
Rev. Carl S. Patton, D.D., First Church, Los Angeles, Cal.

(The Table of Contents will be found on the inside back cover page.)

The Editorial Outlook

Holyrood Palace to Go Dry

THE startling announcement that "Jamie" Brown, Labor member of Parliament, and ex-miner, will represent King George during the annual meeting of the General Assembly of the Presbyterian Church of Scotland, at Edinburgh, is followed up with the announcement of equal interest in America, that all tradition will be further broken by the fact that the new Lord High Commissioner is a total abstainer who will make Holyrood Palace dry for the fortnight during which he will occupy it in his high office. A despatch to the *New York Times* says that the Scots are shaking their heads over the outlook, but that as Mr. Brown is the sole censor of the refreshments he serves at the official receptions it is not likely that protests will have any effect upon him. The Duke of Atholl, Mr. Brown's predecessor as Lord High Commissioner, has expressed the opinion that the Scotch clerics will probably not object, and that it is the delegates after all who are to be considered. The Duke also is reported to have made comment on the matter which does justice to his breadth of mind and liberality of spirit, saying with reference to Mr. Brown's lifelong practice and advocacy of total abstinence, that if he had believed in a course of action and had for years adverted to it both on the floor of the General Assembly and in ordinary life, it would be at least consistent to carry it out in his official duties.

The Welding Point in Church Union

THE Church Union controversy, now having attained its legal stage, goes on unabated in Canada. Some who have favored union tend apparently to draw back because of the practical situation and the inevitable disruption of Presbyterianism that the consummation of union will involve. A correspondent in the Toronto *Globe,* whose own attitude is somewhat neutral, says:

"The way to unity," as a famous preacher puts it, "is not so much through attempts to create a complete and exclusive Church by means of mutual concessions as by the growing loyalty of each believer and each body of believers to an unseen Head. What men are asking for and without which it is hopeless to think we can establish the Kingdom of God in the world today is not the cold acquiesence of tolerance, but the warm grasp of fellowship and love. It is not uniformity of opinion about Christ, but a common spiritual experience of him that is the starting point toward a common fellowship of love and service." What is wanted is not uniformity, not "a mush of concessions" nor "a mere agglomeration in which historic loyalties and variety of witness are erased in a blur of ambiguity," but fellowship. The desire for unity is doubtless an indication of the broadening of the religious life, but breadth without depth might prove fatal. In passion our fathers parted and only a profounder passion can weld us together.

Whitman Seeks Larger Endowment

WHITMAN COLLEGE is seeking to raise $1,500,000 for added endowment and new buildings—a million for the former and half a million for the latter. President Penrose has issued a little pamphlet, *A Brief on the College,* in which he says:

Founded in memory of a great pioneer missionary, Dr. Marcus Whitman, who was killed by the Cayuse Indians in 1847, Whitman College has to a remarkable degree embodied in its history the spirit of romance, of faith, and of heroic sacrifice. Its saintly founder, Cushing Eells, devoted his life to immortalizing his friend in an institution worthy of his name, and countless others have made sacrifices that this "College of the Pioneers" might live. Whitman dares to stay a small college. It aims to give that thorough and careful training which can only be obtained when a comparatively few students study and work in close personal contact with wise, highly-trained teachers. It is distinctly Christian in spirit and aim, though free from denominational control. The College has deliberately imposed limitations upon itself in order that it may better accomplish its purpose. It does not offer graduate work nor does it aspire to become a university. It has limited its enrollment to five hundred students.

The President of the Carnegie Foundation for the

Advancement of Teaching has characterized Whitman as "the most promising institution in all that part of the country."

Be Fair to Japan

BEFORE the United States Senate took its amazing action on Japanese exclusion we had accepted with approval and put into type the article by Dr. Cady on the Japanese problem in California. We are glad to be able to publish that article in this issue and to present upon the cover a picture of a Japanese home in California. That picture and others with Dr. Cady's article seem to be good evidence tending to prove that Japanese would make good American citizens if we gave them a chance. We agree with Dr. Cady, and we deplore the action of California in excluding Japanese from land proprietorship. Regarding the decision of the United States Supreme Court in upholding the California land laws on constitutional grounds, we still feel that they are bad laws, although they have stood the technical legal test. The Supreme Court did not rule upon the question of moral right but only the constitutional question.

The American people should not remain silent or inactive until such unjust and harmful laws are repealed.

Now that the United States Congress has "gone the limit" in voting to exclude Japanese immigration, the facts and arguments set forth by Dr. Cady have greatly increased significance; it is the duty of all good citizens to face all the facts now involved in this problem and apply the tests of reason and sound judgment, the tests of American democratic principles and Christian ethics.

On April 14 the Senate had before it the immigration bill which was similar to the bill recently passed by the House. The Senate bill fixes a two per cent. quota based upon the census of 1910. The House bill went back to 1890, which obviously was unfair to the Japanese, and was so intended. The purpose of the two per cent. quota was to allow no more than two per cent. of the number of Italians residing in the United States in 1910 to enter in any one year, the same rule applying to all other nationalities, *except those barred by law from becoming United States citizens.* All such excepted peoples would be excluded. Those thus ruled out are the Chinese (heretofore excluded) and the Japanese.

Recognizing the right of the United States to restrict immigration, but desiring to avoid the threatened enactment of laws definitely discriminating against the Japanese, several years ago the Governments of Japan and the United States entered into a "Gentlemen's Agreement," by which Japan promised to keep Japanese laborers from coming to this country and the United States refrained from the enactment of an exclusion law discriminating against the Japanese. That agreement has been kept by Japan, and she wished to have it continued. By so doing our interests would be fully protected and Japan would be spared humiliation. California politicians preferred the harsher method of exclusion and organized the race prejudice in Congress so effectively that the House passed the immigration bill providing for Japanese exclusion. Upon recommendation of Secretary Hughes an amendment was up in the Senate incorporating the "Gentlemen's Agreement" in place of exclusion.

The situation was a delicate one, and just at the most critical time the Japanese ambassador to Washington committed one of the indiscretions that occasionally occurs in diplomatic relations. He wrote a letter in which he said too much. It was to Secretary Hughes, and in it Ambassador Hanihara protested against the abrogation of the "Gentlemen's Agreement" and concluded with this sentence: "For I realize, as I believe you do, the grave consequences which the enactment of the measure retaining that particular provision would inevitably bring upon the otherwise happy and mutually advantageous relations between our two countries."

Secretary Hughes sent this letter to the Senate. It would seem that this was unfortunate but his motives were good, we are confident, and friendly to Japan.

The United States senators seized upon the words "grave consequences" as a veiled threat. They went into secret session for 45 minutes and then threw open the doors to repeat to the public what they had said, and the substance of it all was an outburst of anger against Japan, a new declaration of independence and the defeat of the "Gentlemen's Agreement" by a vote of 76 to 2. In a day's single short session, acting while in the heat of sudden emotion, without opportunity for conference with State Department or the President, without diplomatic exchange to determine the attitude of the Japanese Government toward its Ambassador's letter, the Senate does that which Senator Reed of Pennsylvania confesses "means the waste of twenty years of excellent diplomacy, . . . the waste of the happy result that followed the ratification of the Four Power Treaty in the Pacific, and it means throwing away the good relations or a large part of them, that followed the prompt and friendly action of America after the Japanese earthquake of last year."

Led by Senator Lodge, whose anti-Japanese inclinations have been manifested before, the members of the Senate, regardless of party, gave way to their emotions in a sorry exhibition of mob psychology and mob action. Because Ambassador Hanihara indiscreetly used the words "grave consequences" in his wholly justified protest against the exclusion of Japanese, the senators rushed to take the action which they were urged not to take, just to show that United States senators could not be influenced by foreign ambassadors. If Mr. Hanihara had urged them not to do any ridiculous act, would they have hastened to do that also? Such would be the logic of their reasoning. Our senators, in their petulence and pettiness, have taken a course which, if approved in the same spirit by the nation, might lead to war. But this is unthinkable. In the past many wars have started with as little justification. Haven't we gone beyond such folly? Isn't it about time that the senators who are serving in Washington as our representatives should control their tempers, should conserve international friendship, should rise above race prejudice, should try to develop real statesmanship, and just now should seek to promote rather than destroy fair and cordial relationships with proud and sensitive

Japan? Compare the action taken by both Houses of Congress with the methods, the spirit and the achievements of the conference on disarmament and the problems of the Pacific.

We shall not improve conditions by heated denunciation of the Senators and Representatives in Congress, but we do hope our readers individually will express their disapproval. Beyond that, shall we not insist upon a reconsideration of the entire subject, with more light and less heat, with sober, courteous and patient diplomatic methods? We recognize the need of restricted immigration; but make it apply to all peoples without discrimination and continue the "Gentlemen's Agreement" with Japan, if that seems desirable, although the two per cent. law alone would keep immigration from Japan down to a negligible number. We look to President Coolidge and the high-minded members of Congress to find a way to save America from the shame of unjust and unworthy treatment of our good friends the Japanese.

Developing Democracy in Congregationalism

THE idea that increasing co-operation between Congregational churches and societies, with its inevitable development of more centralized agencies, has necessarily involved a sacrificing of essential Congregationalism, or of independence in polity, Christian thought, and action, is not justified by a survey of the facts. Centralization upon a sound basis does not imply a lessening of liberty. On the contrary it may mean a co-operation of autonomous units by means of which the value and power of each unit is increased.

A careful study of the developments of Congregationalism during the past two decades, especially in the strengthening of the National Council and in the bringing of the various missionary, educational and benevolent societies into closer relations with one another, through association with the Council, will reveal the fact that at every stage the freedom of the units has been recognized. Nothing in the remotest way resembling ecclesiastical authority has been established, but on the contrary co-operations and comities have been established so widely and vitally upon a basis of voluntary action that the result is nothing less than a triumph of Christian spirit. The fact is that the leaders in the various societies and in the denominational life have been so imbued with the ideals of Christian service and have so come to recognize and approve the whole task of the Church that autonomy in the sense of narrow sectionalism has broken down under the power of this new vision and purpose.

Instead of lessening democratic control the bringing of the societies under the National Council, through the Commission on Missions, has greatly increased the power of individual Congregationalists and of local churches, through the development of representative government. The enterprises which the churches support are more directly under the surveillance and control of the churches than ever before. If the benevolent societies have had something of the power of close corporations, they have less of such power than ever before. Missionary and educational policies and enterprises are subject to wider and more open discussion than ever before, and this glaring publicity, with the necessity of justifying policies and budgets before the representatives of the churches, is the surest safeguard against the development of unnecessary denominational machinery and the spending of money and energy for denominational glory rather than for the glory of Christ. We doubt whether there ever was a time when Congregationalists were less disposed to keep wheels going round without reference to the value of the movement in actual service to the Kingdom.

It should be recognized also that this new democracy in Congregational co-operation has produced a new attitude of fairness and consideration. The old temptation to play for advantage, to boost one's own Society through undue opportunity and through emotional appeal, without regard to the whole duty of the churches, and the interests of other societies has given way to a disposition to "play the game." It is a revelation to sit in a meeting of the Commission on Missions, and especially of the Survey Committee, and see the spirit manifested there. One feels that a devout and fair-minded company of men are making the best possible adjustment and adaptation of resources to Christian ends.

The leadership, also, that has developed in this new Congregationalism is a democratic leadership. Who are these secretaries, superintendents and other officials whom some of the hastily critical and hyper-critical are accusing of undue authority? Are they self-appointed? Have they foisted themselves upon an unwilling fellowship of churches? The idea is absurd. They have been called to their tasks. And they have no sinecures. During the past two years the present writer has observed these secretarial people widely and intimately. Almost without exception they are a hard-working, self-sacrificing, Christ-loving company of people thoroughly interested in the value of their work for the Kingdom, and not at all of the conventional realm of red tape and officialdom. They know that their power is entirely dependent upon the churches. They know that the arrogant and arbitrary assumption of authority would break most quickly upon their own heads. They know that in the last analysis Congregational churches are *Congregational* and cannot be driven, and that Congregational laymen and ministers constitute the last word in independence and that *they* cannot be driven. So, instinctively, essentially, those upon whom devolves the outworking of our policies are *leaders* in the true sense. Their only hope of getting very far in a fellowship as varied and as spiritually independent as ours is in *leading*. Any man who attempts to *drive* Congregationalists will soon discover the futility of his efforts.

If all this official leadership were wiped out tomorrow, we should have to build most of it up again. It is not an extraneous thing. It has grown from within. Why should we distrust its guidance? It has been created to serve. It is not elected even for life and good conduct. In Congregationalism there is the constant power of recall.

It is well that it should be so. We should be the first

to protest against the building up of a Congregational hierarchy, or against the structure of a mere denominational mechanism. But to cry out against responsible leadership, to call in question the usefulness of machinery without examining carefully into its need and value, is to weaken the very forces that we have developed for spiritual tasks. Nothing in our Congregational life ought ever to be outside discussion and criticism. Conference is the very essence of our life. But vague, formless, general aspersions upon a development that Congregationalists by their own free choice have ordained, and upon leaders chosen to guide toward the accomplishment of tasks openly formulated and defined, can only have the effect of weakening the spiritual effectiveness of our Congregational service. We shall deal with these matters more specifically next week.

Prohibition and Law-Enforcement

THE Sunday papers of April 13 contained some most amazing statements in a verbatim report of an address in the Senate made on the previous day by Senator Watson, apparently as spokesman for President Coolidge and the Administration. Up to the time of our going to press there has been, so far as we have seen, no repudiation of Senator Watson's remarks about prohibition and law enforcement, and as those who have had faith in President Coolidge, in the integrity of his purposes, and in the soundness of his outlook in the upholding of law, we are frankly troubled.

The President's action in protesting to the Senate against permitting the employment of an attorney in a senatorial investigation to be paid by a private party, in this case a millionaire, the reasonable, independent sentiment of the country will strongly approve. Apart altogether from what may have been the motives, or what might be the results, beneficial or otherwise, of the employment of Francis J. Heney, in this instance, at Senator Couzen's expense and apparently at Governor Pinchot's incentive, the principle would be vicious, capable of the most serious public abuse and of the most unwarrantable injustice to individuals. With that portion of Senator Watson's defense of the Administration and of the President we are wholly in accord.

But when Senator Watson placed either himself, or the Administration, wholly against investigation of the Prohibition enforcement unit and when he proceeded further to express such statements as would seem to make such investigation inevitable, one read his words with profound disquietude, and with troubled questioning whether the Indiana senator could really be understood as speaking for the Administration and its head. One felt, in fact, the deep force of Senator Norris' comment in interrupting Senator Watson's address, that if the latter's statements were correct, and Prohibition is not being rigidly enforced the matter should be made the subject of investigation so that the facts might be brought out and law passed that would make real enforcement possible.

As some of our readers may not have seen the verbatim report of Senator Watson's address we quote from the Boston Sunday *Herald* the portions of that address upon which our comment is based. Senator Watson is reported as saying with reference to the starting of an investigation of the Prohibition enforcement unit:

"I stand exactly with the secretary [Mellon] on that proposition and, so far as I am concerned there will be no investigation of that unit. *Nobody has expected that Prohibition would be rigidly enforced up to the present hour.*"

The italics are ours. Senator Watson also said:

Senators, when we voted for prohibition, those of us who did, we knew that the law could not be enforced in five or ten years, but voted for it only with the understanding that it would be progressively enforced.

Is this the doctrine that the Prohibition forces of the country accept? Is this the sort of enforcement that President Coolidge had in mind when he wrote a strong and unqualified letter to the New England Citizenship Conference at the beginning of the year?

We have no desire to join those who are assailing Secretary Mellon, and above all we have little sympathy with those senators who are more concerned with party advantage than with public interest. Secretary Mellon has apparently with all honor to himself cast aside the aspersions that his enemies sought to inflict upon him in connection with the income taxes of companies in which he was supposed to have personal interest. We are not prepared to say, even, as his enemies are saying, that if the Secretary had owned a distillery it would necessarily destroy his impartiality and honesty in enforcing the law. There is, however, a strong and widespread feeling that the enforcement of the Prohibitory law ought to be under the Department of Justice rather than under that of the Treasury. The strange admissions of Senator Watson, added to all that one hears from various parts of the country, suggest that there is need of investigation. Will the President assure the country that all that can be done is being done to enforce the law? If *progressive* enforcement means temporary and partial nullification, the Administration may be paving the way for that onsweep of progressive forces which would seem to be constituting its chief rival at the present hour.

* *

The Independent of old and honored memory has changed ownership again and moved from New York to Boston. Since it passed from the management of Hamilton Holt a few years ago it has not been a success. Now it makes a new and promising start under the proprietorship of Richard Ely Danielson and Christian A. Herter, editors, and with Charles R. Walker as managing editor. It will be a liberal organ of opinion, and will aim to serve the public with distinction, good humor and intelligence. The editors do well to promise, as they do, to be truly independent, to seek the truth and to offer their readers all sides of important public questions. *The Independent* now occupies offices close to those of the *Atlantic Monthly* and it seems likely to profit from the friendly interest in its welfare of the *Atlantic* staff. We hope *The Independent* will continue to be true to the best traditions of that great journal when under the leadership of Henry Chandler Bowen and William Hayes Ward. We need such journalism today, and we wish the new editors success.

Our Debt to Immanuel Kant

IN the quaint old seaport town of Königsburg in East Prussia, almost on the Russian border, was born two centuries ago, on April 22, the master-mind who is commonly regarded as the greatest philosopher since Plato and one of the most versatile minds since Leonardo da Vinci. Immanuel Kant, the son of a Scotchman long resident in Germany, was not only a profound philosopher, but a great student of physics, mathematics, architecture, physical geography, various departments of science and religion, and he, not LaPlace, was the real author of the Nebular Hypothesis. His bachelor life was of Spartan simplicity, and he never once failed for thirty years to rise, summer and winter, at five o'clock to begin his labors. Though he never traveled more than a few miles from his native city, his imagination compassed the globe. He counted it fortunate that vessels from many lands brought people of varied types within his ken.

At first, chiefly interested in the natural sciences on which he lectured, his interests finally concentrated on the study of the mind and of the spiritual universe. Kant's great work was contemporary with that of Washington. As a believer in republican form of government, he followed with keen interest the endeavors of our nascent republic. His *Critique of Pure Reason,* the greatest work in modern philosophy, appeared just as we attained our independence by the victory in 1781 at Yorktown. This *Critique* was followed by the *Critique of Practical Reason.* By this he meant reason in practical action, the practical will. Later appeared the *Critique of Judgment.* Like all great philosophers from Plato down, Kant concerned himself with politics, *i.e.,* with a study of human relations and welfare. His last labors before his death in 1804 were upon a "System of Politics" worked out in accordance with his whole idealistic philosophy.

Kant's earlier sententious essays, dealing with the state and its moral obligations, were gathered in 1914 in a little volume edited by Edwin D. Mead and published by the World Peace Foundation. The most important of these is *Eternal Peace.* In his introduction, Mr. Mead says: "It was a remarkable insight of Kant's that universal peace could come only with the universal republic." His age was one of monarchy dominating everywhere. The age of Woodrow Wilson saw the last Tsar and Sultan and powerful monarch vanish and laid the political foundation for the fulfilment of Kant's vision. In autocratic Prussia, Kant had the boldness to say: "Without representation, no government can possibly be any other than despotic and arbitrary. Every form of government which is not representative is a spurious form of government. . . . For States viewed in relation to each other, there can be only one way according to reason of emerging from that lawless condition which contains nothing but occasions of war. Just as in the case of individual men, reason would drive them to give up their savage, lawless freedom, to accommodate themselves to public coercive laws, and thus to form an ever-growing 'State of Nations' such as would at last embrace all the nations of the earth."

For a long time, the philosophers have been saying, "Back to Kant." This is now the cry of the reformer and of the humanitarian as well. The last words of the aged Kant and his last thoughts were given to humanity, to the State, and to the federation of the world. He once said, "By inclination, I am an inquirer. I feel all the thirst for knowledge and the eager unrest of striving to advance, as well as satisfaction with every kind of progress. . . . There was a time when I thought all this could form the glory of mankind; and I despised the rabble who knew nothing. Rosseau brought me to the right view. This blinding superiority vanished. *I learned to honor all men.* And I should regard myself as much more useless than the common laborers did I not believe that this way of thinking could communicate a value to all others in establishing the rights of mankind."

Kant's great program was self-government, a federation of free states and universal hospitality. His *Principles of the Political Order,* his *Principles of Political Right,* and his *Principle of Progress,* all in the same volume with *Eternal Peace,* might well be taken to heart by the demagogues in our Senate who are dealing with the problem of Japanese exclusion.

The commemoration of the Kant centenary ought to be widespread. Such an observance may help enlighten a people too little cognizant of the debt which they owe every day of their lives to scholars whose pages they never read and whose names are barely known to them. Such modest, ill-paid scholars have been the inspirers of professors, statesmen, preachers, editors, and molders of public opinion. At this hour, when republicans in Germany are making a manful fight against the reviving spirit of monarchism and militarism, it will be of distinct service to them to learn that republican America remembers and honors the German genius whose principles, had they been followed, would have saved Europe from pitiful disaster.

Kant was the first in a brilliant group of creative and fertilizing minds. Five years after his birth, Lessing was born and, in his early manhood, Goethe and Schiller followed. The three great post-Kantian idealists—Fichte, Schilling, and Hegel—overlapped his life as he did by one year the life of Emerson. Those were the days before Treitschke, Ludendorf, and Stinnes had turned the German mind away from progress toward reaction. What Germany once was when it gloriously revived after the Napoleonic invasion and led the world in science, music, literature, and philosophy, Germany may become again. In a world in which there are over a million more men under arms than there were before Germany and the other central powers were practically disarmed, the doctrines of Immanuel Kant are as sorely needed outside of Germany as within.

In the old cathedral cloisters, in a little chapel, specially created for his tomb, rests the body of Immanuel Kant. A frescoed copy of Raphael's "School of Athens" fills the curved front wall and in gold letters on a blue background at the rear are the memorable words from his *Practical Reason,* "The starry heavens above me and the moral law within me."

L. A. M.

From Our Western Editor

Illinois Primary—Pacifist Discussion

Illinois held last week one of the strangest Primary elections it has ever known. Governor Len Small, who was indicted by the grand jury two years ago for embezzlement of state funds while he was treasurer, and acquitted in the trial that followed, aspired to renomination at the hands of the Republican party. Senator Essington, a young man from downstate whose record is above question, was chosen by reform Republicans to beat Small. The Chicago newspapers, except the Hearst press, were against Small, while many of the papers downstate were either for him or were neutral.

The Chicago *Tribune* was particularly vitriolic in its denunciation of the Governor, and many people think that it did not go much beyond the truth in what it said of him. Small made his campaign on the ground that he had put through a worthy program of hard road building, and claimed that the opposition of the *Tribune* was simply persecution. He was nominated by a large majority and carried two or three of his close friends, candidates for the nomination for other offices, to victory with him. Senator McCormick sought renomination, but on the face of the returns was beaten by ex-Governor Deneen, who refused during the campaign to come out against Small.

The election furnishes an exceedingly interesting study in politics and ought to give the world's wettest newspaper a moment of pause. Apparently most of the Republicans of Illinois thought Small guilty of the misdeeds charged against him by the *Tribune* and other newspapers. The fact that so many voted for him is explained on the ground that the *Tribune* was against him—they love Small because the *Tribune* hates him. This probably accounts also for the defeat of McCormick. He is a relative of the owners of the *Tribune* and had the support of the paper, but in many respects he is not their kind of a man. He is a consistent Dry, and is a high-minded, conscientious public servant. Deneen is also a Dry, but has come to be considered by many as a spent force. The moral of this election seems to be that if any one wants political preferment in the West, he had better get the *Tribune* to oppose him. It might also be stated, judging by this election, that the Republican party in the Middle West, and especially in Illinois, is far from dead. If the antics of the politicians furnish a basis of judgment, they are very anxious to be its nominees, for they consider this almost equivalent to election.

The primary elections held throughout the West served to emphasize the hold that President Coolidge has upon the voters of this section. As predicted in this department a few weeks ago, Senator Hiram Johnson has made scarcely a ripple with his candidacy. So far as appears he has only South Dakota to his credit. I asked an astute politician the other day how he accounts for the Coolidge popularity. He replied: "I regard the President as neither a great thinker nor a great orator, but he does have many of the characteristics of a great statesman. He has poise, is honest, says little and works hard, and he has obtained the confidence of common folks. If he is elected President for another four years he will give America a quiet, substantial program of progress and will go far toward the establishment of law, order, and sanity among our citizens, and I think we need this more than anything else at the present time." I judge that this politician has rightly estimated the situation. A queer angle of the election in Michigan is the nomination of Henry Ford for the presidency by the Democratic Primary voters. His nomination by the Democratic National Convention (which does not seem possible) would create an interesting situation. The fact is, though many of us do not care especially for Henry, a multitude believe in him and admire him—his hold upon the farmers is very remarkable.

* *

Some of the newspapers in this part of the country exhibited their most vicious tendencies in their discussion of the recent Pacifist flurry in this section. One or two of them became almost hysterical over it. The discussion has done a lot of good and perhaps some harm. The subject ought to be thoroughly discussed in all its phases, and it is of especial importance that college students have the greatest freedom in the discussion of this and of every other subject that is related to the welfare of humanity. These students are to become the leaders of the world and they ought to think their way through every problem, however intricate it may be. An indiscriminate discussion of pacifism tends to stir up the militarists and to make them more extreme, especially if the leaders of the discussion are adults and take the extreme pacifist position.

The Presbytery of Chicago, after a thorough discussion of pacifism, adopted a memorial to be presented to the General Assembly which will convene in Grand Rapids, Michigan, next month, saying:

The history of the Presbyterian Church in the United States of America during the entire course of our national life bears testimony to its deep and abiding loyalty to the Government at every hour of its need. Believing that America's entrance into the Great War was in response to a sincere desire for world peace, the Presbyterian Church gave its hearty co-operation to the Government in the prosecution of the war, in the hope that by so doing it might help to deal a death blow to the war system.

We rejoice that certain peoples were freed and certain military autocracies shattered by the allied-American victory, and that two great agencies for peace, the League of Nations and the World Court, have since been set up, and have begun careers of usefulness. But we lament that the war spirit is still powerful in the earth and that new wars are even now in prospect, and particularly do we regret that our own country has not displayed a more determined and more generous leadership on behalf of world peace. We are proud of the heroism of our fighting men; we are determined that the full harvest of their sacrifices shall be garnered.

The Presbytery of Chicago respectfully petitions the General Assembly to issue a deliverance opposing the anti-Christian philosophy which imagines or pretends that war is inevitable; to declare it to be our deliberate judgment that the war system as a system is fundamentally opposed to the teachings and examples of Jesus and must be speedily abandoned if civilization is to escape collapse; to affirm our unalterable conviction that any and all international difficulties can be efficiently and permanently settled by conference and conciliation, and indeed can be so settled in no other way, and to pledge our co-operation with other churches and with forward-looking men everywhere, in a crusade for the outlawry of war in this generation.

The Presbytery puts itself on record as determined to agitate and educate by every legitimate method to bring public opinion to the standard outlined above.

An investigation of the incident at the First Methodist church in Evanston a few Sundays ago, when it was charged by some that our flag was insulted, brought forth the following from the committee:

We find that the United States flag was not in any manner or sense insulted or treated disrespectfully at the meeting. On the contrary, when the flag was brought into the room, those present rose and stood while the flag was carried to the platform.

The Chicago Congregational Ministers' Union, after a discussion of the outlawry of war, voted unanimously to accept as its statement the National Council deliverance adopted at Springfield last fall. This action was taken upon the recommendation of a representative committee of which Dr. W. E. Barton was chairman.

It is evident that the trend of opinion in the West is strongly against war, but there is little evidence that it will go to the lengths of extreme pacifism save with a very few.

Chicago, Illinois. R. W. G.
April 14, 1924.

A Spring Prayer

Dear God of gardens, we thank thee for the loveliness of wakening fields and the magic beauty of lacy, red-green woodlands; for the fairy blue flash of a bluebird's wing, the lilting song of a reed-swaying meadow lark, and the golden throat of the Baltimore oriole. We thank thee, O Lord, for the crimson and gold and purple cups of early flowers and for the soft green grass of another springtime.

For all these tender gifts of springtime we thank thee, dear God of gardens. And then—for something else—as dear; for human kindliness, neighborliness and human trust; for the happy sharing of spring joys and gladness; the generous division of flower treasures; the new flush in each heart of fresh sympathy and understanding.

For these endless beauties of earth and life we give thanks to thee. And we beg thee to help us to keep always in our hearts through all the year and throughout life itself this sweet, aching glory of springtime, this yearly faith in earth's and life's resurrection. Teach us to hold fast to our faiths, to be fearless, to know that like the springtime's coming your promises are everlasting and your truths eternal. We ask this in the name of Jesus of Nazareth who so loved this sweet, old earth that he gladly died for it—and us—one far-gone springtime.

KATHARINE REYNOLDS.

Christ Our Confidence

A Sermon by Rev. Marshall Dawson

Author of "Nineteenth Century Evolution and After"

I know whom I have believed.—Timothy 2: 12.

IN Edward Bok's *A Man from Maine,* there is a paragraph which gives, in a nutshell, the theory of credit held by a great American banker:

The business world . . . will never forget the incident when the late J. Pierpont Morgan appeared before a Congressional Committee at Washington, and was asked what was the greatest credit asset in the financial world. And as a roomful of spectators and a tableful of press representatives, who were to telegraph the answer to every part of the country, leaned forward to hear the reply, there rang out, like a pistol shot, into the room so quiet that you could hear a pin drop, the one word: "Character."

In the business world, the test of what a character is worth is the amount which some one who has capital is willing to advance upon it.

In the same way, the test of a religion is the venture people dare to make upon it. If one professes that he holds some sort of religion and wishes to test its worth to himself and mankind, the first question for him to ask should be: "Does my faith, or the sort of religion I profess to hold, nerve me for taking some risks in the great uncharted regions of life? Does it make me willing to venture a moral advance? Has it given me confidence to step out of the line of least resistance, and risk battling with the current in midstream? It is well to know, also, whether the confidence which one's religion gives, is a confidence that affords solid footing *in time of need.* Any sort of religion that is not too binding seems fairly satisfactory during youth and good weather. A lengthened span of life, together with some knowledge of human history, shows, however, that there are religions which lead to a "failure of nerve."

Much of our current loose talk and offhand thinking about religion flies directly into the face of the facts of human experience. Well-fed and under-exercised people have over-developed critical faculties. What energy they expend upon religion is mainly that of passing critically upon it; eliminating, largely, the element of compulsion in it; rejecting, practically, whatever does not suit the whim of the moment. This process we call "enlightenment," or, even more frequently, "thinking." That is, in regard to religion, the term "to think" is commonly a term of self-flattery which actually means "to reject." Among intellectuals, it is commonly assumed that one who rejects religion is a "thinker"; while the one who accepts a binding religion is looked upon as having dropped a stitch, in his thinking.

At this point, however, the profound historical scholar writes this warning paragraph:

The great thing to remember is that the mind of man cannot be enlightened permanently by merely teaching him to reject some particular set of superstitions. There is an infinite supply of other superstitions always at hand; and . . . the mind that has not trained itself to the hard discipline of reasonableness and honesty, will, as soon as its devils are cast out, proceed to fill itself with their relations.

The mood of the moment, on the part of the restless, half-educated multitudes, is to reject religion, either as irrelevant or as "superstition," at the point where it begins to demand self-discipline of them. This tendency, when yielded to, leaves the people without any secure basis of confidence in time of moral or spiritual crisis. *And, alas, it breeds a vast population which follows the line of least resistance.*

Go here and there among the people and ask them why they have yielded, weakly, in the face of this or that evil situation. The answer you get, on every hand, and which is considered sufficient by those who give it, is that to oppose the evil tendency, power, or agency in question would cost them some risk. They might be injured in purse, body, or social favor.

If at the same time you should ask them about their religion, they would assure you that in matters religious they were highly enlightened. Had they not, long since, rejected all the current superstitions? Yet, in your mind, the haunting question remained, Why was it they had not, in their make-up, something which *emboldened them to take a moral risk?*

They believed that God was moral, of course; at least they would say so. Yet, when the issue was put to the practical test, their own unwillingness to take a moral risk showed that in fact they had no actual confidence that God was moral; because God cannot be moral unless he rewards and sustains, in time or eternity, the one who does risk something upon his faith that God stands for a moral order and is unalterably opposed to any other. Enlightenment without a moral advance is vanity. The "thinker" must also ask himself the question, "Do I trust God as a paymaster?"

When put to the actual test, a failure of nerve has cropped out; and this failure of nerve must inevitably be traced to its source in a failure of religion. Because, to those who know the God revealed through Christ, the very constitution of the universe is seen as a basis for moral action, and the Beloved Son is understood to be that character which chooses rather to die, attempting the impossible, than to make a bed for oneself through ignoble surrender.

The character upon which the great banker is willing to advance capital is never the one which has followed the line of least resistance. Nor is the religion which gives one energy to advance, in the face of heavy odds, or to stand firm in time of utter need, the religion which is found without self-discipline.

* *

If, then, we wish to know the actual state of religion in any community, it will be futile to go to one man or another and ask him if he is a "thinker" who has freed himself from old superstitions and the "idle tales" our fathers and mothers believed, and if, indeed, he has a new religion of his own, which is better. For if we ask this question, we shall get the answer, "Yes." There is but one way to reach the actual facts: the method suggested by Jesus, "By their fruits ye shall know them." Following this line of investigation, at once Christian and scientific, we shall inquire of the inhabitants:

First: Are you following the line of least resistance, or not?

Second: If you are not following the line of least resistance, what does the moral advance you are making cost you?

Third: How much are you willing to hazard upon some new advance, the necessary confidence for which will spring from your tested faith that the constitution of the universe is moral, the key to which is the crucified and risen Christ?

When these questionnaires have come in, many smug religious delusions will have vanished. It will be found, in most cases, that the individual is not willing to invest his life upon the confidence that God is moral and the rewarder of those who serve him. And it will also be found that the great banker is equally unwilling to invest any large amount, even of worldly capital, upon the unendorsed "I. O. U." of the characters involved.

What we are seeking is a sure basis of confidence. We must rest content with nothing which fails to give it. If one cannot even build up banking credit, in this world, upon the basis of "a good time," why does he ask that the Church of Christ the Crucified, whose business it is to build confidence for investments in time and eternity, should rest its foundations here? The only thing which comes of this is a "failure of nerve" when the false bottoms begin to drop out.

The Church must build upon character that abhors the "line of least resistance," and which knows only one heretic and infidel: the man who lacks sufficient actual faith in God to nerve him for making a moral advance, when such advance draws blood.

The pulpit proclaims Christ our Confidence, and celebrates, through prayer and song and admonition, the glorious character of One who held himself ready to face death that mankind might go onward. "I know whom I have believed," wrote St. Paul to Timothy, his young friend and disciple, "and I am confident that He is able to keep that which I have committed unto him, against that day." The issue of such a confidence is not "a timid spirit," but "a spirit of power and love and discipline." This is what we seek.

This yields a "life of consecration." What St. Paul means by a "life of consecration" (Moffatt's translation) is the same thing the banker means when he puts out capital upon his confidence in the character of the man to whom he entrusts it. The "life of consecration" is simply the one which dares

to make actual investments upon God's character and promises—upon the best insights and the loftiest truth that come.

Where there is lack of confidence in God's character, our treasure-ships, which might else have sailed uncharted seas, lie rotting on the sands. Where there is no such confidence, our eyes are fixed, spell-bound, upon the risk; but where there is confidence, we look up and see the prize.

Life's great uncharted ocean "surrounds us on every side, and we must needs have some relation towards it; a relation which will depend on the general discipline of a man's mind and the bias of his whole character." The strength and momentum of personality must be drawn by us from the unseen world. The quality of this relation brings health of spirit, or else it poisons us. Yet for the multitude, this continues to be a matter of indifference, until it is too late.

* *

Scholarship can exhaust itself, and sometimes faith can shipwreck itself, attempting to explain *why* a living knowledge of Christ gives men trust in God, and at the same time develops in them characters which other men can trust. The indispensable thing, of course, is to have the experience. The one who waits for a complete demonstration before acting may not lose much capital, upon investments, but does he ever get rich? So it is also in the field of life-investment. The demonstration comes after action, not before.

It may help some, however, if it is explained that Christ gave Paul confidence by making him feel that he could trust the constitution of the universe. For, if God could give himself to men, through Christ, then we can, in turn, risk giving ourselves to God, and trust him to take care of the consequences. What Paul discovered was, that the nature of God was of the same character as Christ's. . . . Further, he discovered, in Christ, man's true nature, if man cared to achieve it. . . . In short, through Christ, he found himself, and discovered that he was greater than he had dreamed. He rose up, consciously superior to circumstances and the accidents of the time-world. He pressed forward, "as seeing the invisible."

We, also, with that confidence which is born where man faces Christ, may obey the voice that comes to us, and rise up, to pursue "a life of consecration."

Are We a Democracy?

Discriminating Against the Japanese

By George L. Cady

IS it true that America is founded on the faith that "all men are born free and equal," and that our form of government is pledged to guarantee to every man "life, liberty, and the pursuit of happiness"?

I am led to raise this question in face of the recent decisions of the United States Supreme Court sustaining the laws passed by California and Washington denying to "aliens ineligible to citizenship" the right to own and lease land in those respective states.

It is contended by some that it is not discriminative legislation as it applies equally to all such aliens, but the cruel joker lies in the fact that our laws definitely shut out Japanese, Chinese, and Malays alone from eligibility. These states, taking advantage of such Federal legislature, have cunningly worded their laws in such a way that no races or particular peoples are named and yet the same end is attained.

That the laws were aimed at the Japanese alone is well known, and the animus back of it is shown by the fact that another law was passed by the California legislature making it illegal for the children of aliens to own property, but to deny to children born under the flag equal rights with others was a little too strong for California justice and the law was thrown out by their own courts.

The "Vicious Circle"

Being a humble layman as to law, I am not calling in question the technical correctness of the decision. I shall confess, however, to being somewhat amused at the logical processes of the legal mind, its wonderful agility in "chasing the devil around the stump," and its seeming contentment in the merry-go-round of the "vicious circle."

For instance, the decision solemnly declares "appellants' contention that the state acts discriminate arbitrarily against Nakatsuka and other ineligible aliens because of their race and color is without foundation. All persons of whatever color or race who have not declared their intention in good faith to become citizens are prohibited from so owning agricultural lands. We agree with the courts below that it is obvious that one who is not a citizen and cannot become one lacks an interest and the power effectually to work for the welfare of the state, and so lacking, the state may rightfully deny him the right to own and lease real estate within its boundaries,"—and here is the vicious circle. We pass laws denying to the Japanese the right to become citizens. He does not apply for citizenship because it is denied him. Because he cannot become a citizen he is declared incapable of effectually working for the welfare of the state. Because he cannot effectually work for the welfare of the state, he ought not to own land. He ought not to own land because he is not a citizen! It would be funny if it were not full of the tragedy of the "life, liberty and pursuit of happiness" of 100,000 human beings, with their human aspirations and family life at stake. We complain of the Japanese because he seems to be slow to become an enthusiastic American, and we deny him a toe-hold in American soil when a consciousness of part ownership in the land is the surest guarantee that he shall "effectually work for the welfare of the state."

Dr. Iseri and His Family
Only English is spoken in his home.

The logic of the situation demanded two further decisions of the Supreme Court sustaining the California law which forbade Japanese to own stock in a company for the leasing of land and forbids crop sharing. All this can mean only one thing—the 58 per cent. of the Japanese who are now agriculturists must be content to be mere wage earners, laboring for others on land which they must forever resign all hope of ever being owners. Seldom, if ever before, has the door to independent citizenship been so violently slammed in the face of an aspiring people. It is only just, however, to say that these laws were not approved by all the people of California. Practically all the churches were opposed—judging by every pronouncement of their conventions. The Japanese churches know that the Christian churches stand for fair play and Christian brotherhood.

It is well to keep steadily before our minds the fact that the question of immigration is not involved in this at all and that will require some steady thinking, for if some thousands of Californians had not been confused by labor leaders, politicians, and yellow journalists, the majority vote for these laws would not have been so large. The Japanese are not coming to America by smuggling or otherwise—they know how to keep a "gentleman's agreement." The Japanese have violated fewer international agreements than any other nation, Christian or otherwise. The question is simply this:

Is American Democracy democratic enough to guarantee to every person within its borders a man's fair and equal chance at life, liberty and the pursuit of happiness? A civilization that does not guarantee that irrespective of color, creed, or race, is not

democratic nor Christian, whatever else it may be.

Of course the Japanese question in America is very largely economic—race prejudice being recognized as always existing in the Nordic. But even so, it was hardly a matter for such fear. At the time of the passage of these laws the Japanese owned 74,769 acres of land and leased 383,287 acres more (leasing as well as owning was then prohibited by the law). This was one acre in sixty of the total farm land in California and one in twenty-five of the improved land. Not a little of this was land which the Japanese took over as waste land and made bloom like the carnation and strawberry! He is the best small-stuff farmer in the world, whether in California or in the Puyallup Valley in Washington.

Blamed for Virtues

His crime has been that he was productive and thrifty. For instance, the Mexicans outnumber the Japanese, three or four to one, yet there is no agitation against the Mexicans. Why? I asked a Californian, "What is the trouble with these Japanese, anyway—are they criminal?" He replied, "No, they are not in our jails." "Are they disloyal?" "No, we have never caught them at it." "Are they lazy, shiftless, paupers, and dependents?" "No, no, that they are not." "Well, then, pray tell, what is the matter?" "Well, to tell the truth, they are too smart for us." And there you are.

They operate only four per cent. of the land, yet produce 13 per cent. of the food in California. Their produce increased from $6,000,000 in 1909 to $69,000,000 in 1919. They raise 90 per cent. of the strawberries and cantaloups; 55 per cent. of the cabbages; 40 per cent. of the onions, celery and tomatoes; 40 per cent. of the flowers; 40 per cent. of the potatoes, and 85 per cent. of the Rocky Fords.

It was a Japanese who persevered in the face of discouragement on every side by all Americans, until he grew rice, and that crop alone is worth about $30,000,000. It is true that the Japanese women work in the field. So do the Indian, the Polish, the Dutch, the Bohemian, etc.

It is probably the first time that America has denied equal rights to a race because of their social and economic virtues. Society has come to a sorry state when men are penalized on account of their virtues.

And so far no one has discovered him to be disloyal. In Hawaii 860 waived their right to exemption because they were aliens and enlisted in the late war, and at its close 400 of them jumped at the only chance they had ever had to be citizens—granted by special act of Congress to all who had served. George Shima, the "Potato King," bought $180,000 of Liberty Bonds and the Japanese bought in all $2,648,800 worth. I make a guess that this is as large an amount in proportion to their wealth as the rest of their state. I have observed thousands of Japanese in the Hawaiian Islands and on the Pacific Coast, and I have observed thousands of immigrants who come from the East, and nothing so far has occurred to lead me to believe that the latter will make any better or more loyal citizens than the former. The American Legion took a decided stand against the Oriental on the Pacific Coast. The Legion also offered a prize for the best essay on Americanism to be written by a high school student. One would like to have been an eavesdropper when it was discovered in the office of the Legion that the prize had been won by a Japanese boy in Honolulu!

Our International Relations

We have arrived at a day when our international relations are of almost prime importance to America. Americans must soon recognize that to pass laws that irritate a friendly nation and disturb international relations at this hour of the world's perplexity, is not far from a high crime, however it may seem to us beneficial from a domestic viewpoint. That this must remain a disturbing factor on the Pacific may be easily understood if we put ourselves in their places. Already their papers have spoken. The *Chugai Shagyo* says it is an "evidence of racial discrimination which is inconsistent with the humanity, justice, and benevolence to which the American Government and people habitually are pledged." And the *Kokumin* warns us that "Japanese friendship will never be permanently cemented until the spirit of discrimination has been eliminated." The commonest self-respect and racial faith could not expect less. I have been assured by Japanese officials as well as private citizens that they recognize the right of America to shut out from America or American citizenship whom they will, but they do object to being singled out from all the peoples in the world as the one race (besides the Chinese) to be subject to such discrimination. The Japanese well know that the immigration most inimical to our American institutions comes through the eastern gate and not the western. How long can we go on offering such a slight—if not insult—to so proud and progressive a people and hope to keep the Pacific Ocean pacific?

The difficulty is not with the Supreme Court—it must be assumed that its decision is correct. But the province of the court is to decide if the law be *legal*—it does not pretend to decide if the law be *right*. That must again be taken up by the people—not of the Pacific Coast, but by the people of the whole nation. Our Congress must review its acts and consider whether a law which singles out so industrious, law-abiding, productive, and progressive people for exclusion from citizenship is democratic, and finally, whether such invidious distinction of the citizens of so friendly a people is worthy of us and destined to make for permanent peace. There is no law of national safety or policy which can defend opening the doors of citizenship to the people of southeastern Europe and closing them to those who by every act, so far, have demonstrated their worth-whileness as members of our democracy.

The repeal of the Federal law which denies citizenship to these only of all immigrants will automatically repeal the alien land laws of California and Washington. In commenting upon this decision, the Boston *Post* says: "Now that the highest tribunal in the land has set the seal of its approval on these restrictive laws, the Japanese may well regard the matter as a *fait accompli* and the agitation should cease." But no matter is settled until it is settled right—not when it is settled as legal. A Japanese friend of mine, Mr. Kawakami, says: "The dove of peace never makes her nest save in the haunts of justice." The decision of the Supreme Court cannot be reviewed, but an act of Congress passed in the heat of race riots and by the demand of national race prejudice may well be reviewed, and some day it will be.

A Bad Immigration Bill

This whole question has been brought freshly before us by the letter of Secretary Hughes challenging the bill now proposed by the Committee on Immigration before the present Congress. The new measure permits two per cent. of any nationality in America in 1890 to be admitted in any given year. This would allow only 246 Japanese while it would admit 50,000 from Germany, 9,000 from Poland, and 4,000 from

Japanese Workers in a California Strawberry Field

Italy. One might question how firm our hold is upon our land or our institutions if they can be endangered by less than 250 a year from any land. But our Secretary of State is not concerned so much with internal dangers as he is with international complications and the wreckage of good will which Professor Ellwood says we are in greater need of than of food or raiment. We may well listen to Mr. Hughes, who challenges the right of Congress to pass a bill excluding these on demand of yellow politicians and yellow newspapers. He says:

There can be no question that such a statutory exclusion will be deeply resented by the Japanese people. . . . The Japanese are a sensitive people and unquestionably would regard such legislative enactment as fixing a stigma upon them. I regret to be compelled to say that I believe such legislative action would largely undo the work of the Washington Conference on the Limitation of Armaments, which so greatly improved our relations with Japan. The manifestations of American interest and generosity in providing relief to the sufferers from the recent earthquake disaster in Japan would not avail to diminish the resentment which would follow the enactment of such a measure, as this enactment would be regarded as an insult not to be palliated by any act of charity. . . . The question is thus presented whether it is worth while to thus affront a friendly nation with whom we have established most cordial relations.

These words of statesmanship and warning fell upon the deaf ears of those whose sole motivation for legislation is the next election.

"You Don't Seem to Be on Fire"

A Word to Those About to Preach

By One of Them

(Allan A. Hunter, Union Theological Seminary)

HE was a minister with thirty years of effective preaching behind him, a man who has always kept in the biggest currents of the world's thought, and I was sitting in the front seat of his motor car as we were driving toward the sunset among the orange groves of Southern California. Out in the Far West you have to be riding in an automobile if you are to talk vitally about religion.

"The trouble with you younger fellows who are planning to be ministers," he declared, "is that you aren't enthusiastic about anything. You're all set for breaking down prejudices, for throwing away traditions and for telling people in general what they oughtn't to do,—but that's all negative. You don't seem to be on fire positively, constructively, for the sake of a cause. You don't have any purpose apparently that can give you much impetus, the way my generation had in seminary, when young John Mott got up at a conference and thrilled us all with that wonderful slogan of his: 'We'll Make the World Christian in One Generation!'"

Is that a fair indictment of the young men who are today stepping into the church as ministers of the gospel? There is certainly some truth in what my older friend said. Most of us under or around thirty are intent on clearing away a lot of underbrush that obstructs what we call "progressive Christianity." We mean by progressive Christianity the faith that all men are comrades knit together in a common quest for the more abundant life that the Father of all our spirits is eager for us to enjoy, and that in this common quest we have a Leader, a Friend and a Savior who reveals the redemptive love of God so vividly, so persuasively that we would follow him as utterly divine. We would follow him, with our hearts, yes,—but with all our minds and all our powers, too!

And that is why we feel there is so much underbrush to be cleared away: we want to make the highway of the Lord simple and straight and clear. In other words, our Christianity must be a religion that scientific men can accept and give their lives to. For just now we are passing through a stage in religious development in which we must either demonstrate to the world that Christianity is able to stand the test of the closest research or else watch it eventually die.

This is no easy demonstration to make. As we chat with our contemporaries fresh from their biological laboratories or law schools, or in their newspaper or business offices, we discover to our amazement that they are tragically confused. They actually imagine that to be a good Christian one has to believe what to them are incredible incidents and theories about the sun standing still in the heavens, an axe-head floating down a river, a Messiah born through the breaking of natural law. The remark of a young journalist illustrates their mood, "The churches won't allow the light of science to be thrown on Christ, so we'll study Confucius or somebody else where we can get the facts." A mood of intense irritation. But deeper than this is a hunger that facts alone will not satisfy.

Tired of Dreary Cynicism

I believe that a greater number of young people than the older folk suspect are tired of the dreary cynicism and self-conscious flippancy that followed the War. They really want to connect with some force that has the authority of living experts behind it which will make a better world. So they hail James Harvey Robinson's *The Mind in the Making* as a sort of new Bible, and they have a pretty firm idea that by mastering the principles of psychology they can get control of their minds and thus free the world of the prejudice, bigotry and hatred that everywhere make for destruction.

But the more alert-minded of them are beginning to realize that there is sadly lacking among even the most optimistic devotees of psychology, what they call "drive," or inspiration. Staring them in the eyes are problems that are far too big for this day unless extraordinary resources of *spirit* are drawn upon. There is still the old, silly imminence of war and no leader to help ward it off. Not one. Negroes are still being lynched in the South and Japanese insulted in the West. An unnecessary proportion of men must toil like machines without a chance for self-direction. And the relationship between men and women is almost hopelessly bungled.

Christ Captivating Mind and Spirit

Our job, therefore, is to present to our generation the essential Christ who can first of all captivate their minds and then quicken

Christ . . . . Thor

By William Norris Burr

O my America! The Christ *is* here!
See! His fond footprints break the smooth soaked sand
Beside thy seas, and traverse all the land,—
Marks of the Messenger of Holy Cheer!
Listen! His voice greets the attentive ear
Where din of hammers and of purring band
Proclaims an honest product; and his hand
Guards many a trade-stall from Corruption's sear.

The Christ *is* in America! . . . . And yet
Whence all this slaughter-clatter, discord, fret?
I came upon an altar-stone today
And wondered if men gather there to pray.
I closer drew and saw the trampled sod . . . .
Who bears Christ's name yet serves the Thunder-god?

Los Angeles, Cal.

their spirits to creative service. As a preliminary we have to verse ourselves thoroughly in higher criticism, in order to get the most accurate possible picture of our Master. We have to be able to trace through the psychology of religion the processes of conversion and spiritual growth. We have to understand the significant movements of church history so that we shall not be carried away by novel sects that have already been tried and found erratic. It is also well if we can master the technic of teaching religion in church schools. And of course we must be intelligently sympathetic with the best that Mohammedanism and Confucianism and Buddhism have to offer their adherents. Most of all, that the spirit of Jesus may find concrete, up-to-date application, we are obliged to cultivate an insight into the intricacies of sociology. Meanwhile, in the midst of all this study we must not allow ourselves to be so swamped with ideas as to become deadened in spirit. For all our investigation is for the purpose of locating the perplexities of the day, into which we would bring the redemptive light of Christ.

The Penniless Peasant of Galilee

That light can clear up every social problem that confronts us. Of this we are growing more and more assured. For in the most unlikely places men today are turning to the "penniless peasant of Galilee" as the solution of the troubles that are bewildering the world. H. G. Wells, for example, indicates in his latest book, *Men Like Gods*, that we are climbing toward an age wherein the principles and spirit of our Lord are used by all men, and recognized everywhere not merely as so much exalted and inspired idealism but as sober psychological truth and "an urgent practical necessity."

If we are to proclaim the radiant Truth that is in Christ to set men free, as an urgent practical necessity, we must obviously be trained through years of rigorous effort, trained to face every truth fearlessly, comprehendingly.

Our zeal may not express itself in the ardor of a brilliant cavalry charge of revivalism that is soon over. For the enemies against which we are fighting are not met sword against sword, as they used to be. Our enemies are subtly intrenched in areas international, industrial, social and personal far beyond our direct line of sight. And we must attack those problems with long-range guns. We must earn the mathematical precision of an artilleryman who never sees the whites of the enemy's eyes.

But at last when we are skilled enough to open fire, we shall not be hesitant or aimless. Rather, shall we battle with joy and sureness, looking to the Captain of our Salvation and the world's.

Unknown

By Jean H. Brown

Who dares to say, "I know my brother,"
'Tis a proud boast,
What, know another?
At most,
Thou see'st the merest fragment
Of a mysterious whole,
Nor can'st thou ever guess
What lies within the vast unchartered regions
Of his soul.

Here and There in New York

By Frederick L. Fagley

AMONG the outstanding men of New York who are trying to make the city a better place in which to live is Justice James C. Cropsey of the Supreme Court. He has come largely into the notice of thinking men by the way in which he has been promoting the welfare of boys, not only in his court but before churches, men's clubs and other organizations. Some weeks ago he presided at the trial of four young men who were under indictment for murder. After a fair trial the jury brought in a verdict of guilty and the Judge was compelled to pronounce the death penalty. In doing this, however, Judge Cropsey, standing before his court, addressed not only the men who were present but all men of good will in the city, and among other things, said:

One of the outstanding facts in this affair is the age of the offenders. Three of them are but a little more than 21 years old—the fourth one only a few years older. While all of them are young in years they are old in experience. Two of them have previously been convicted and served terms of imprisonment. The other two have long associated with criminals.

The equally distressing fact is that the age of these offenders is not unusual. Most of the criminals are boys and young men. To be exact, over 80 per cent. of them are less than 25 years of age. If the people of Brooklyn ask why so many youths become criminals I can tell them. A dozen years of investigation and experience in these matters have demonstrated that the vast majority of all the youthful offenders have committed crime because they had bad associates and were not under the proper influences in the years when their boyhood was turning into manhood—between the ages of 12 and 18. That is the most important period in a boy's life. Then his ideals are acquired, his character formed. In those years every boy needs to be under the influence of the right kind of a man. He needs such a man's life to supply his ideals and such a man to become his hero. Every boy is a hero-worshiper. The reason so many become criminals is that they follow the wrong leaders.

This condition is a challenge to the manhood of our community. What are we men doing? Tens of thousands of boys are nightly on our streets looking for amusement, seeking adventure, yearning for companionship. Many of them have no fathers and the parents of many others give little or no heed to the places their boys visit or the companions they choose. Do we men owe no duty to those boys? Can we longer remain blind to the perils that beset them? Should we not provide places where such boys may meet and play and be entertained and instructed and all the time be under the influence of men of the right kind?

This is a practical thing. It can be done. It has been done in a small way and with wonderful results. Why should not we undertake it in a big way? We can lessen the crime in our midst by giving our attention to the youths. They need a real man's guiding hand and helpful personality. They need the example of a true man's life in forming their characters.

Brooklyn can be made better. Whether it will be depends upon *us*—its men. Shall we turn our backs and ignore existing conditions or shall we accept the challenge and lend ourselves to the task? *It's a man's job and it needs red-blooded men who will put something of themselves into the undertaking. Men, this is a call to us! Are we awake? Do we hear it? Will our consciences let us ignore it? Shall we not help to make better the boys of today? Should we not begin at once?*

Continuing on this same line, Justice Cropsey spoke recently before the Bedford Branch of the Y. M. C. A., and here he was pleading for the spiritual welfare of the boys. In this address he said:

Get the boys into Sunday school by attending yourselves. Out of 237,000 boys in Brooklyn only 30,000 are under the influence of religion. The present-day conditions are a challenge to the man. Shall we answer the challenge? We must. How shall we answer the challenge? By getting into agencies to help the boys, such as the Y. M. C. A. and the Boy Scouts.

Build up the gang and the gang spirit, but do it in the correct manner and along the right lines. A boy as an individual is more liable to go wrong. Wrongdoing is progressive. Under the leadership of the right men boys' activities would be of the right kind. They could occupy their spare time in divers activities and stimulate their ambition to excel. This would shape their lives in the right manner.

It means a great deal for a judge of the Supreme Court to be willing to speak out of his experience the things which he knows concerning the peril of young manhood and the need and the responsibility which rests upon men and institutions that the boys of today shall be trained by the right kind of men in the future.

* *

New York's Skyscraper Church

Rev. Christian F. Reisner, known to many Congregationalists as a former pastor of a widely known Methodist church in Denver, and more recently a pastor in New York City, is promoting a new kind of church building and institution for New York. Dr. Reisner has given much thought to effective methods in the work of the church. His "Workable Plans for Wide-Awake Churches" has been used by many pastors, while his advertising and publicity methods are known everywhere. For this new church, to be erected on Broadway, there is already selected an interdenominational board of directors, of which the Methodists form the larger part. Glenn Frank, editor of the *Century* magazine, and Fred Stone, the actor, both Methodists, are very active in the organization.

The proposed temple is to be built on Broadway between 173d and 174th Streets. It will be second in height only to the Woolworth Building. The tower, comprising 24 stories, will be used as a dormitory for young men and will be surmounted by a huge electrically-lighted cross. On last Sunday the stage people who are supporting the new temple held a meeting in the Coliseum Theater. The leaders of the meeting were Elsie Janis and Fred Stone, and more than $100,000 was pledged. Miss Janis and her mother each subscribed a thousand dollars. Fred Stone, speaking at this meeting, said:

It is my hope that the stage and Church may get closer together. I believe that everybody has a mission to perform and I believe that the actor's mission is to help the public forget the cares, worries and anxieties that beset them daily. Many people have condemned me for continuing in my

profession, but men are not obliged to give up their business to be Christians! My profession is very dear to me. It is part of my life. We have wonderfully religious people of all classes on the stage.

It is thought that work on this church will begin in the near future and every one is looking forward to its development with much interest and hearty good will.

* *

HARRY T. BURLEIGH HONORED

Mr. Harry T. Burleigh is choir leader of St. George's Episcopal Church. This is the church of which Dr. Karl Reiland is the rector. His predecessor was the widely-known Dr. Rainsford, who was for many years an intimate friend and associate of the elder J. Pierpont Morgan, Mr. Morgan being the Senior Warden of this church, as is his son at the present time. St. George's, once one of the most aristocratic of the Episcopal churches, has always retained as members a number of the old New York families, although it is now surrounded by newcomers from many lands. The plans and work of this church have always been of great interest to ministers, Dr. Rainsford's book, *A Preacher's Story of His Work*, written—as it has always been thought—with the active co-operation of the elder Morgan, has been used by many pastors as a source book in methods of church work. Under Dr. Reiland this church continues to minister to large numbers of people and the methods used are such as will attract and hold the people of the neighborhood as well as keep the interest of the older families.

For thirteen years Mr. Burleigh has been the soloist in the choir and so last Sunday Dr. Reiland arranged a service in honor of this Negro choir leader. People came from every part of the city and the church was crowded to the doors long before the services began. Dr. Reiland, in speaking of the work of Mr. Burleigh, called attention to the fact that Dvorak, composer of the New World Symphony, was greatly helped in its composition by Mr. Burleigh and that it was out of his association with Mr. Burleigh in the service of music in this neighborhood that he drew the inspiration which brought this symphony into being. Mr. Burleigh also had a good deal to do with the technical part of the symphony as well.

Just before he concluded speaking Dr. Reiland called Mr. Burleigh to the pulpit. There was no applause, of course, but an audible murmur swept through the crowded auditorium as the white-haired Negro, garbed in snowy vestments, stood beside the rector and bowed several times. As he descended from the pulpit the choir began the singing of one of his best-known compositions:

An' I couldn't hear nobody pray;
An' I couldn't hear nobody pray;
Oh, 'way down yonder by myself,
An' I couldn't hear nobody pray;
O Lord, I couldn't hear nobody pray.

Then the melody changed abruptly, reverberating against the high arched ceiling and welling back over the crowded aisles to the farthest end of the auditorium:

In de valley! On my knees!
With my burden! An' my Savior!
Hallelujah!
Troubles over! In de kingdom
With my Jesus!

When the service was over Mr. Burleigh stood at the chancel steps and hundreds of those in the congregation shook his hand as they passed out, many of them to waiting automobiles. Since becoming a composer, Mr. Burleigh has written about 250 songs, besides several festival anthems and violin compositions. "I hope," he said, "to make my greatest reputation as an arranger of Negro spirituals. In them my race has pure gold and they should be taken as the Negro's contribution to art."

Parables of Safed the Sage

The Parable of the Power of the Air

I spake unto the Porter in the Pullman Car, saying, The Farmers have been having an Hard Time.

And he said, Is they having the Boll Weevil in these parts?

And I said, In this region Cotton is not king, but Corn, and the prices have been low and labor hath been high. Therefore doth the farmer lament. I would be considerate of the poor farmers, and not rob them of any that that is theirs except in case of dire need.

And he said. Yessir.

And I said, I think any one of these farmers could spare a Carload of Fresh Air and not impoverish the farmer.

And he said, Is it getting a little close in here, sir?

And I said, The air is so abundant out of doors, I behold it at play in sheer wantonness. There is more of it than knoweth what to do with itself. Some of it would like to get in here and get warm.

And he opened the ventilators, and the passengers that were dull, and uninterested in life, began to live anew.

Now this have I witnessed also in Publick Assemblies, even in the House of God, that folk are desperately afraid of breathing any air that hath not been breathed already by a Large Number of People.

Wherefore do I understand why it is that the Devil is called in Holy Writ the Prince of the Power of the Air. For the Devil is not the lord of fresh air, for that is as the breath of God, and giveth life and vigor. But air that hath been breathed until there hath been squeezed out of it all that can give life, and forced into it very nearly everything that ought not to be taken into Human Lungs, that is the air which the Devil ruleth.

And I say unto all Sextons and Janitors and Porters and Ushers. Whatever other duties ye have, fail not of this, to give unto the sons and daughters of God the clean, pure air of heaven, that it may enter their lungs and give life unto their blood, and make them capable of thought and of the knowledge of the Truth. The Husbandman will not miss it from his farm, though the Railway Trains take it away by Carloads, and if it be taken into Synagogues and places of assembly, there is more of it, all the way to Medicine Hat.

For the Word of God speaketh nowhere otherwise of the Spirit of man than as the Wind or Breath of God, giving unto him life and power. Wherefore, having read this Parable, open thy windows toward Jerusalem and thank God for Fresh Air, and see that thou eat up a great deal of it.

The Book of Life

THE BOOK OF LIFE, arranged and edited by NEWTON MARSHALL HALL, A.M., D.D., and IRVING FRANCIS WOOD, PH.D., D.D.

This is an eight-volume set of beautiful and inspiring books which comprise a wonderfully attractive and helpful guide to a knowledge of the Bible. It does indeed reveal the Bible as the Book of Life and inspires one to read it and understand it. The spirit and purposes of the Bible are set forth in gems of poetry and in reproductions of many pictures representing the masterpieces of sacred art and scenes in the Holy Land.

In logical order the most important parts of the Bible records are presented. They are classified and so arranged that children can easily understand the sequence of events and the character and relationship to their times of the men and women who appear in the Bible narrative. Dr. Hall and Professor Smith, who have assembled and brought out this work, are men of high scholarship and understanding of educational methods, and show excellent taste and good judgment in the selection of their material. This work is primarily for children and youth but it will be of great value to teachers and Bible students of all ages.

The first volume, *Bible Treasures*, is for the younger members of the family circle, and is a collection of stories, poems, hymns, songs, and pictures, carefully graded and arranged for ready reference and use. The life and times of the people of the Bible and the lessons that come to us from the Bible are the subject of pictures, prose, and poetry. A "First Bible Reader," Bible Stories, and "A Child's Life of Jesus" are features of this volume, which is richly illustrated.

Then follow in separate volumes, *Bible Heroes and Pioneers, Bible Kings and Captains, Bible Prophets and Statesmen, Bible Poetry, Life of the Master, Paul, Life, Letters;* and in each the Bible text, in the King James version, is used with such introductions, supplementary sections, and notes as serve to unify and explain the Bible records. Maps, scenes and pictures made from great paintings are scattered freely through every volume.

The eighth and last volume in the set is *The Bible Educator*, which assembles the most helpful aids to the use of the other volumes and assistance to teachers and students of the Bible. Some of the chapter headings are "The Bible in the Home," "The Bible in Character Building," "Bible Stories and How to Tell Them," "Bible Dramas and Pageants," "The Bible and Religious Art," "Courses in Bible Study," "The Bible in English and American Literature," and "The Apocrypha."

Here is a superb and practical Bible guide, free from sectarianism, deeply reverent, illumined by the best thought and knowledge of the ages.

The Pastor Says: There are those whose only idea of practical religion seems to be to join the church that will bring them the most trade.

California's Cabinet Member

When President Coolidge would re-establish public confidence by appointment of a new Secretary of the Navy, where better could he come than to our own Curtis D. Wilbur, Chief Justice of the Supreme Court of California?

Most of us believe that Washington is not so bad as it is painted. Yet were "all men liars" and all politicians besmirched with oil, we Californians would be confident that Judge Wilbur may live indefinitely at the Capitol with reputation unstained, "an upright judge."

He has proved himself worthy of public esteem by long testings at the bar: as judge of the Superior and Juvenile Court in Los Angeles; then of the Appellate Court, and lastly in the Supreme Court of the State where he was made Chief Justice. He has made these advances generally with almost no opposition, such is the universal trust and regard which he has invariably won from the people.

An unusual balance of nature makes him singularly strong. There is his big body, well under command, that put him on the football team and boat crew at school and made him champion high jumper. He is an indefatigable toiler, able to carry great and numerous loads, when others must lay theirs down. With such physical energy, his mind is able both to grasp whole outlines of vast subjects and to attend to enormous detail. Moreover, he seems to tolerate only "the excellent." In each position, he leaves a record of momentous improvement in method and execution. Nothing seems to satisfy him but his best, and that best uplifting his environment.

He is an enlisted Christian—the Church is the organ of a Christian's activity; and he is a Christian Congregationalist. In Riverside, Los Angeles, San Francisco, his activity as a Congregationalist has given mighty resources to his minister, and has given tonic to the entire Christian movement in his city. In his religion, he is deeply humanitarian. As first judge of the Juvenile Court in Los Angeles, he established precedents of wise and personal dealings with delinquent young people that have had their influence in other cities and states. He has been trustee of more institutions for the feeble-minded and insane, and for the down and outs, than we can take space to describe. Into it all, he gives himself.

But "Why Secretary of the Navy"? As a young man, he graduated from the Naval Academy at Annapolis. At graduation, he received a commendatory letter from his battalion commander, in which he was termed the best officer in the battalion. And Superintendent Sampson, later admiral, assured him that if he remained in the service, he stood an excellent chance of being appointed a naval constructor. Wherever he goes, by hard study, by diligent labor, he does a little better than any one else. Since graduation, though going into law, he has kept in touch with his old Academy. After thirty years the promising lad is remembered, sought out, and seized for leadership.

What his views are in naval matters I do not know. Evidently President Coolidge is satisfied. Of one thing we may be sure: he will have convictions, and if he remains in the portfolio, he will live his own life there. A second matter equally sure: method, accountable service throughout the department, with the books all open. Also a man of peace; a follower of the Prince of Peace. Many in our land would have a Department of Peace to supersede the Departments of War and Navy. We breathe the hope that in Secretary Wilbur a love for peace will so permeate the whole outlook and conduct of the Department that the strength of the United States becomes a force for justice and good will which will make effective peace measures practicable.

Yucaipa, Cal. CHESTER FERRIS.

The Ford Hall Forum Season

The Ford Hall Forum in Boston has just closed its 16th and most successful season. There have been 25 Sunday evening meetings with speakers who have averaged high in the social messages and the stirring moral appeals which they have brought. They have presented many divergent opinions, including some radical ones, but back of them all have been moral passion and a purpose to secure justice and righteousness. The audiences also continue as heretofore to represent a wide diversity of opinions, creeds, and races, but with a remarkable unity of purpose—that of seeking to make the world better. The Ford Hall Forum has always served as an exponent of democracy and free speech, as a safety valve for radicals, as a center where the searchlight is thrown upon vital social problems and as a magnet which has attracted and held together a fellowship of earnest, socially-minded people of many types and many points of view.

It is a significant and encouraging fact that this 16th season has been, on the whole, the most successful of all.

Dr. George W. Coleman, president of Babson's Institute and national forum leader, got his inspiration for the Ford Hall Forum from Cooper Union in New York. He started the Ford Hall meetings with 150 the first night and an average attendance of 350 the first season. Since then, under Dr. Coleman's leadership, the rule has been a full house, and the "big" nights hundreds are standing and other hundreds are turned away.

Among the speakers attracting special attention this season were Governor William E. Sweet of Colorado on "Twentieth Century Democracy," Rev. Charles H. Rust on "A Christian's Appreciation of Judaism," and Rabbi Bernard Heller on "A Rabbi's Appreciation of Jesus" (the two latter speaking the same night), Oswald Garrison Villard on "Europe Collapsing," Mrs. Charlotte Perkins Gilman on "Lop-sided Religion," Rev. John Haynes Holmes on "Five Years After the War: A Pacifist Looks at the World," Dr. Alice Salomon on "Is There a Passion for Peace in the German Mind?," Miss Anna Louise Strong on "Russia's New Life," Prof. Edward A. Steiner on "Straight Thinking for a Crooked World," Miss Margaret Slattery on "What Shall We Do With the Reformer," and Rabbi Abba Hiller Silver on "Is Progress a Myth?"

The Ford Hall Folks, the organized group of the Forum, broke all records by reaching a membership of 1,001. The financial support of the meetings showed a considerable advance. The Ford Hall Folks have regular monthly meetings, also monthly theater parties at the Copley Repertory Theater, where they enjoy and add their support to the Jewett Players. The Ford Hall Round Table, led by Walter L. Barrell, has held monthly meetings with spirited and illuminating discussions of important social questions, the last being on the "Democratic Censorship of Novels and Magazines."

The closing event of the Ford Hall season was the annual banquet the evening of April 10, and it was a crowning success in attendance, pleasure, and inspiration. The toastmaster was J. Arthur Sparrow, president of the Baptist Social Union, the organization which has been the "good angel" of the Ford Hall meetings. The music was in charge of Henry Gideon, the gracious and talented leader of the excellent concerts which precede the Sunday evening Forum meetings. The various speakers, concluding with Dr. Coleman, recounted Ford Hall incidents and were enthused with its spirit.

Dr. Coleman is always the center and soul of the Ford Hall Forum; his spiritual dynamic, moral earnestness, social passion, and his warm-hearted democratic friendliness make his leadership delightfully effective. The gracious and efficient secretary of the Ford Hall Forum, Miss Alice H. Samson, contributes largely to its success.

Starting July 3 from New York, Dr. Coleman will visit the Holy Land, Egypt, and Europe during the summer, returning home in September. He will be one of a party organized by his brother-in-law, Hiram N. Lathrop of Brookline. R. C.

The Late Dr. Hobart K. Painter

By Rev. Harry P. Dewey, D.D.

Pastor of Plymouth Church, Minneapolis, Minn.

The churches and ministry of the Northwest have sustained a distinct loss in the recent death of Dr. Hobart K. Painter. He was born at Weymouth, Ohio, Aug. 8, 1850. In 1875 he graduated from Oberlin College, and from the theological seminary of that institution he took his B.D. degree with the class of 1879. During the last two years of his college course and the succeeding four years in the Seminary he served as assistant principal in the College Preparatory Department. His first pastorate was in Mazeppa, Minn. After three years he accepted a call to Canton, Ill., where he remained six years. This pastorate was followed by one of thirteen years at Galva, in the same state. His next charge was in Fairmont, Neb., and from there he went to Minneapolis, where he had two pastorates, one in the Como Ave. Church, and the other in the Vine Church, respectively of nine and seven years. In recognition of his literary attainments, the degree of Litt.D. was conferred upon him by Knox College in 1901. In 1886 he married Minnie M. Dickinson, of the class of '85 in the Oberlin Conservatory of Music, and he is now survived by her and two children, Helen D. and Hobart K., one living in Toledo and the other in Minneapolis. On account of failing health, he was compelled in December, 1921, to give up his work in the Vine Church. He died at the home of his daughter, on March 17.

Dr. Painter had scholarly instincts and accomplishments. His judgments were never warped by uninformed or unreasoning prejudices. His mind was logical in its processes, open and catholic. When the churches or ministers of this vicinity had serious or perplexing questions under debate, no one brought more of sanity and wisdom to the settlement than he. He was a sympathetic pastor and a cherished comrade among his brethren. They found him intellectually interesting; they were warmed by his kindliness and geniality; they knew that his whole nature was based in integrity, and that the clarity of his mind, especially as relating to religious assurance, was not a little due to his moral soundness. He saw straight because he walked straight. He was a man and a minister of unusual fineness of quality. He served long and usefully, and he is most gratefully remembered, and for this, above all other merits, that he gave to his profession an outstanding illustration of blended strength and beauty in Christian manhood.

OUR READERS' FORUM

The Minister's Livelihood

To the Editor of The Congregationalist:

Mr. Alcock, of Bevier, Mo., in his letter printed in *The Congregationalist* of Feb. 28, touches upon a question which I feel has a vital and important bearing upon the ministry and church of today and tomorrow.

I believe I am correct in saying that the determining factor in deciding for the ministry is that it does offer the largest field for one's talents and consecration. I have met very few divinity students whose eyes were on salary more than service. It is only after they have gotten into the ministry that financial considerations and needs are really forced upon their attention. Neither the magnitude nor the difficulties of the immediate tasks make one discontented, inefficient, and grumbly, but rather the apparently inescapable situation of being obliged to lower one's standards of living to fit an inadequate salary, or else go into debt to maintain them. Either way is irritating and disastrous to any minister's efficiency and peace of mind.

By lowering one's standards of living, I mean inevitable shabbiness of dress, shabbiness of home and, what is considered most inexcusable in these days of educational stimulation and progress, shabbiness of mind. Any one of which, in itself, must be bad for both minister and people.

Every minister and family ought to be privileged to dress other than shabbily. I venture to say that many a minister and family stay at home from conference, convention, as well as musical and cultural occasions, not simply alone because of lack of funds, but because of shabby clothes. The two usually go together. Nor ought any minister's family be obliged to maintain a shabby home. Ask any minister's wife worth the name and responsibility of keeping a home if she is happy under such conditions. For a shabby home is liable to mean shabby children and the denial of those tastes and talents every good, self-respecting mother desires to encourage and develop in her children.

Strange as it may seem, however, we may be excused for shabbiness of dress and home, but not for shabbiness of mind. Any minister who can spend $50, let alone $89, for books and magazines a year is to be envied. Most of us find $10 the limit. That, with what we can glean from free libraries, which do not always have the books we really need in our work, and the friends we may have to share good books with, we must be content. Yes, we can get second-hand stuff of ten or twenty years back very cheaply and then we wonder why folks think the minister is behind the times in his thinking. How are we to keep up with present-day thought when we are unable to get the new books we are requested to buy, as well as advertise from our pulpits by preaching a sermon on good reading and good books? I have often wondered why publishing houses never issue paper-covered editions of the up-to-date books for those who cannot afford the higher-priced binding. But no minister wants a shabby mind any more than he wants a shabby home, or shabby clothes.

What then? Well, he may choose the other horn of his dilemma, *viz.*, live according to his standards and go into debt to maintain them. If he is fortunate enough to make up the difference through some other source of income without interfering with his regular ministry, he may be content. I have known ministers who were janitors of their churches, and others who clerked in stores, and worked in banks, and taught school in order to be able to do this. But that ought not to be necessary, and oftentimes is detrimental to their ministry. But those who are unable to supplement their salary in these ways, yet seek to live on a $2,000 salary when they are not getting that much may be able to have better clothes, better home conditions, books, and other facilities and equipment for efficient work, but they will also have embarrassing debts, worry, and loss of self-respect. Is it worth the sacrifice of one's standards in the one case, and of one's self-respect in either case to accept either horn of the dilemma? Many have no other choice but to seek another job, or stick. Which is right?

Perhaps it might be better to advise new recruits to remain in a state of celibacy and thereby escape the dilemma altogether (?).

I'm inclined to agree with Mr. Alcock, "Let the denomination rise up against this outrage—for it is an outrage—of trying to get preachers at a salary less than $2,000." Meanwhile we will keep pegging away.

Conway, Mass. HENRY JACOBSON.

Salaries and the Call of the Ministry

To the Editor of The Congregationalist:

In your issue of Feb. 28, a letter in *Our Readers' Forum*, entitled "A Real Question Raised," deserves careful analysis by all who have had experience as pastors. Certainly the challenge: "Can a preacher who is really conscientious ask a young man to take up this great work?" demands a definite and sympathetic answer.

The clamant need of all denominations today for efficiently-trained, capable leadership in all departments of the Church's ministry has, among other irritants, foisted the salary question into obnoxious notoriety. That being admitted, let all who would enter the ministry, count the cost, and face the facts. Our own Congregational *Year Book* will a tale unfold of salaries paid for a half-century back. The *Year Books* of other denominations furnish similar information. Facts so far as figures can tell, stare at one from the *Year Book*, plain as plain can be.

We have more churches (organizations) than ministers. The churches are of all sizes, in all kinds of places. Just so with ministers. With diversified gifts, highly cultivated in our best institutions, or with the meager preparation of poverty's hard school, and most of them having a hard time, financially, to make ends meet. And if *Year Books* are available in other so-called professions, would not the tale be similar?

So far as the census tables furnish us with labor's wages a careful study of any group among the toilers of hand or brain or both, will reveal as much contrast and variety of salary among members of the same group as among the ministry. And the high wage per day these various workers command is offset by vicissitudes more common to all other vocations than the ministry.

If this does not seem credible, let whosoever doubteth follow for a decade the fortunes of say, a thousand dentists, lawyers, doctors, bricklayers, machinists, railroaders, carpenters, painters, etc., or even the professional politician, and compare with the salaries of a thousand ministers, picked from the rural and city pastorates, counting the unemployed in both parties during that decade. The analysis will be in favor of the ministry from even the low appraisement of salaries. So, for such a reason, and others summarized below, I have no hesitation in urging any young man, or woman, who has heard the call of the Master, and responded, to consider the ministry in their choice of a life service.

Among the many reasons why every pastor should press upon his young people the claims of the ministry, are these:

1. It affords the best opportunity for the fullest and freest self-expression.

2. No natural endowment, no educational advantages may pass unrecognized, and unchallenged in the Church's service, when the possessor has become her willing, consecrated servant.

3. The ministry, like all other worth-while occupations, demands the best possible preparation. And he who would be a workman that needeth not to be ashamed, must begin at the bottom and *climb*. Too many want to start at the *top*.

4. The salary will largely depend upon the motive the minister manifests. If he is simply seeking the profession, he will soon be disillusioned. If he is seeking expression and has a real message—from a man to men—and must get it to them, somehow, he will go where the need is greatest, answering to the urge of the spirit within him—along the plain path, whether the salary be little or much. For it is a man's job, calling for the heroic, the answer of the strong to the weak.

5. The question of a living salary hangs largely upon the parish a minister serves. Two thousand dollars or more, in some choice church, may not be enough, while $1,200, or $1,500 in a rural parish may be affluence in comparison.

As for books, God bless them. I love them. But if we read fewer of them and did more "thinking" it might increase our salaries. The wise pastor gets more sermonic material through "touching human lives" than by "listening in" for sermons that "don't fit his folks, anyhow." After all, brethren, we get about what we are worth, what we earn, all things considered.

6. There are too many church organizations. Let us not find fault with conditions. Ours is the task to remedy, as fast as we can, sectarian rivalry. And get together, I was going to say, for shame's sake. Let it be for economy's sake. That is being done as fast as our leaders in concert, and the suffering public can move towards the desired goal. The good time is coming.

7. Finally, I have no doubt, our trusted seminary professors discuss the salary question very frankly with their student body. And all of us should kindly assure any aspirant to the ministry, that if salary is the stumbling block, to turn elsewhere for such compensation. It is useless to sing the great hymns of our Church, and plead the sacrificial side of service, if our *sine qua non* be that of Mammon: "How much will it pay?"

Chickasha, Okla. SAMUEL PEARSON.

OUR INVALID PARISH

Winfred Rhoades
Pastor

The Shut-Out

"I am much 'shut-in,' and am still more greatly 'shut-out,' for the ill-health has brought on deafness," writes a correspondent.

Another, the pastor of an exceedingly large and important Congregational church, writes out of his experience of becoming deaf in recent years: "The fight is a real one, but not a very dramatic one. But it is a fight which can, in part at least, be won. By which I do not mean alone that the inherent difficulty can be removed—although of course one may learn to adjust himself to changed circumstances and make a fair try at life, even if handicapped. The big fight which the deaf man has to make is against his own tendency to melancholy and depression. It is a long step toward the victory when he realizes that this is part of his fight and that it is up to him to win it. There is one thing which not all deaf people know—namely that there is a much closer connection between the emotional life and hearing than there is between the emotional life and seeing."

Instead of living in a world of sound, multitudinous sounds by day, little, lulling sounds by night, it is a world of silence for the deaf man, or of confusion that his ears cannot interpret. Shut off from the joy of good talk, the interchange of pleasantries, the set and go of fine discussion, how circumscribed is the pleasure of companionship. Concerts and plays, the songs of the birds, the whispering of the leaves, the gurgle of the brook, the distant lowing of the cattle, the beloved voices of those dearest ones that are our daily joy and consolation—these delights are gone for the deaf. How must the deaf mother miss the little confessions that the babies want only to whisper in the ear! How can the deaf pastor be the confidant of his troubled people? Without good hearing it is very difficult to engage successfully in any of the normal work of the world.

The minister quoted above adds an exceedingly important word that belongs exactly here. "If I should say anything to the deaf," he says, "it would be just this: above everything else, do not yield to the temptation of self-pity. The fight may not be easy, but at any rate let it be a good fight. It is even possible that we may rely too much upon the expectation of understanding and sympathy from others. Why should we expect them fully to understand? They have not the first-hand experience which would enable them so to do. And certainly we ought not to be always on the lookout for expressions of sympathy and of pity. We have a right to expect fair play and respect, but we ought not to ask to be petted." And again: "the fight" against depression "is never finally won, but it can be won today and tomorrow and the next day."

I met a woman, a while ago, who had become deaf at middle age, and who had to wear a telephone device at her ear when in company. Sitting in the midst of a gay group, and understanding probably nothing of the quick table talk that went on about her, she gave no appearance of feeling herself cut off from the happiness of those round about. Her face was as responsive, her smile was as ready, her eyes were as eager, her manner was as full of charm, as if she were sharing fully in what she could only see with her eyes. And when at home she was still carrying on successfully her work of managing a school.

Closet and Altar

THE LIFE OF HELPFULNESS

Bear ye one another's burdens, and so fulfil the law of Christ.—Gal. 6: 2.

What does the Lord's Prayer begin with? "Our Father," not "my Father." Selfishness chokes prayer.—*A. P. Winnington Ingram.*

The words which Walter Scott puts in the mouth of Jeanie Deans, in her memorable address to the queen, are true as they are beautiful: "When the hour of trouble comes,—and seldom may it visit your leddyship,—and when the hour of death comes, that comes to high and low,—lang and late may it be yours, O my leddy! it is na what we have done for oursels, but what we have done for ithers, that we think on most pleasantly."

Little backs cannot bear great burdens, but sometimes those who have great burdens have little ones too, and it makes such a difference if some loving hand will take one or two of these.—*Frances R. Havergal.*

Its richest gifts are won in living contact with the world. Not away from the world can any soul sanctify itself. That would be a false and an unreal holiness. In the school of service we climb to the highest. We are forgiven by forgiving; we obtain mercy by showing it; we live by bestowing love; by living for others' sake, we are sanctified.—*Sidney M. Berry.*

O God, whose law is in the sky,
Whose light is on the sea,
Who livest in the human heart,
We give ourselves to thee.
In love that binds mankind in one,
That serves all those in need,
Whose law is helpful sympathy,
In this we're thine indeed.
Minot J. Savage.

If you cannot know in the morning of your devotion the communion of the saint, begin at least with the service of the soldier. If God seems far withdrawn, your neighbor and his need are very close. If you cannot direct love toward the eternal, use it for the temporal, and if it flees you as you seek the habitations of the divine, grasp it and try it on the need and the weakness of the man who is next you.—*Gaius Glenn Atkins.*

Until we begin to learn that the only way to serve God, in any real sense of the word, is to serve our neighbor, we may have knocked at the wicket gate, but I doubt if we have got one foot across the threshold of the kingdom.—*George MacDonald.*

We are saved to serve, and we are not safe unless we serve. The man whose life, however he may occupy his hands, is not a service of Christ, has no right to bear his name.—*W. H. Clow.*

Pour upon us, O Lord, the spirit of brotherly kindness and peace; so that, sprinkled with the dew of thy benediction, we may be made glad by thy glory and grace; through Christ our Lord. Amen.
Sarum Breviary.

[Assembled by Isaac Ogden Rankin.]

CHRISTIAN ENDEAVOR

The Winning Battle

Comment on the Prayer Meeting Topic for May 4-10

BY CHARLES ERNEST WHITE

Topic: How Jesus Overcame Temptation. Luke 4: 1-13; John 14: 30.

Light from the Bible Passages

No one is ready for his great work in life until he has been through a period of testing. Jesus was no exception. Neither is any one so spiritually strong that he is not likely to meet temptations, sometimes almost irresistible. Jesus met these with the remembrance of a more authoritative voice than that behind the temptations. His mind was so in accord with his Father's that he could turn his thoughts in such an hour to the will of that Father. Jesus never blinded his eyes to the presence of temptation. Uncontested, the tempter will be the ruler of the world. Without a continual struggle against his sway the world will be his.

Leads for Leaders

A consecration service is an ideal setting for a topic on temptation. Temptation is an easy way to pleasure. What shall we say of "pleasures" secured that way? What of "easiness" rather than the slower, more persistent ways of securing that which rightly belongs to us?

Temptation meets one in the normal pathways of life. Think of the danger of being "off guard?" Is not eternal vigilance the only assurance? Is it true that we are never so weak as when we are strongest?

Temptation can be only overcome by dependence on a strength greater than our own. What of the added power through the assurance of parental confidence in us? What of the realization of Christ's presence with us? Is not yielding to temptation a time of forgetting Christ?

Spend much thought and time on the power of a good working knowledge of the Bible and the persistent practice of prayer in successfully overcoming temptation.

Thoughts for Members

One of the safeguards in time of temptation is the established habit of frequent silent inner conversation with the immortal spirit of the tempted Christ who did not fall.—*Dean E. I. Bosworth.*

In our name, as in our nature, He stood, fought, conquered. How perfectly, then, is He qualified to be our Savior and Example. To Him we can come in sin and weakness, certain that as He "suffered, being tempted, He is able to succor them that are tempted."—*Principal Fairbairn.*

"Blessed is the man that endureth temptation, for when he is tried he shall receive the crown of life, which the Lord hath promised to them that love him." It is a verse of climbing power. It begins with man, it ends with God. It begins with earth, it ends with heaven. It begins with struggle, it ends with a crown.—*Maltbie D. Babcock.*

A Moment of Prayer

Keep us, O Master, from that false confidence in ourselves that makes us easy victims of temptation. Establish us anew in intimate relationship with thyself who like us suffered temptations, but without sin. Make us strong in our moments of weakness through the strength which thou alone can furnish. Give us the victory, we pray, for thy sake. Amen.

AMONG THE NEW BOOKS

Law and Freedom in the School

LAW AND FREEDOM IN THE SCHOOL, by GEORGE A. COE (Chicago University Press. $1.75). Books on religious education are sometimes tossed aside by the general reader as technical and specialized. This latest work of Professor Coe, however, reminds one of that striking word of L. P. Jacks in *The Living Universe*—"If you want a man to think deeply and earnestly, and with the fear of God upon him, set him thinking about education. He will soon find out that religion and education are not two things, but one thing."

In other words, *Law and Freedom in the School* is not only a daringly original contribution to our conception of religious education, but also a new and significant insight into the meaning of our relations with God and our fellow-men. In a nutshell, Professor Coe's thesis is this: We are emphasizing in educational methods, the value of activity. We have our pupils *do* things, not just read text-books and learn lessons.

So far, so good. But if these activities—these "projects"—are to be truly educative, in the best sense, they must be of a kind such as will make pupils think, as well as act.

In particular, there is need that boys and girls should think about the moral quality of the daily activities of our civilization. Is right and wrong, for our pupils, to mean just being compliant to our existing standards, or do we dare to encourage genuine moral creativity? Are we willing to raise up reformers, and prophets?

"'Mother, what is meat?' asked a very small child at dinner one day. This question, the mother says, banished meat from the family table for months. The point of the story is not that meat should be banished but that our comforts are produced at costs from which we habitually turn our eyes." And Professor Coe's searching inquiry is whether we are willing to encourage children in raising these uncomfortable questions; whether we dare to set them at projects which will provoke such questions. Or do we wish the present generation of school children to go on accepting the social, moral, and economic assumptions which most of us grew up with, such as: "That a good bargain is one in which you get the most for yourself," "that one's purpose in business will be to get possession of property and control of men," and that "the harshness and self-seeking that all this involves will be moderated by gifts to charity, etc."

Our answer to this challenge of Professor Coe's will determine fundamentally what kind of public schools and church schools we shall have, and ultimately (so it seems to this reviewer) what kind of a world our grandchildren will live in. HAROLD B. HUNTING.

Biography and Reminiscences

AN INTIMATE PORTRAIT OF R. L. S., by LLOYD OSBOURNE (Scribners. $1.50). A delightful book of reminiscences by the stepson of Stevenson. It begins when young Osbourne was only eight years old and Stevenson was twenty-six and not yet famous. When Stevenson was twenty-nine he married the divorced Mrs. Osbourne and from that time onward the story proceeds tracing the wanderings of Stevenson from place to place, his fight with tuberculosis, his developing fame. Strangely enough his popularity came suddenly, just as Stevenson was about to enter upon his winter at Saranac, in the Adirondacks. It is a wonderful story of affectionate relationship developing into literary partnership, a chronicle of Stevenson's private life, closing with a vivid account of his death, and his burial on Mount Vaea, in Samoa.

W. H. HUDSON—A PORTRAIT, by MORLEY ROBERTS (Dutton. $5.00). Lovers of W. H. Hudson's books have always been interested in the personality of the man who wrote of his early life on the Argentine pampas in *Far Away and Long Ago*. Beyond his books they could find little, for he had an almost morbid dislike of publicity. In 1870 he went to England. Ten years later Morley Roberts came to know him and this friendship continued until Hudson's death in 1922. Probably to no other human being did Hudson reveal himself so intimately, yet Mr. Roberts makes no attempt to write a biography. He loved him too deeply, he says, to set down bare dates and cold facts. Instead he has shown us the man as he was—a big man, yet with faults and limitations. He tells of their talks and walks, of their questionings and discussions; of Hudson's poverty and unlovely home; of his concern to write things as he saw them without regard to the public taste or curiosity; of his reaction to the slow but gradual appreciation of his literary worth; of his love of life and unwillingness to leave a world so full of beauty. It is an exquisite memorial of a pure and unsullied friendship lasting more than half a century.

FORTY YEARS IN WASHINGTON, by DAVID S. BARRY (Little, Brown. $3.50). Mr. Barry is now Sergeant-at-Arms, United States Senate; from 1879 to 1919 he was Washington correspondent for the New York, Chicago, and other daily papers, and in many ways has been for forty years a close and intimate observer of official life. His reminiscences are most interesting, covering all of the Presidents from Hayes to Wilson, and a multitude of other eminent men, especially Cannon, Blaine, Conkling, Cox, Hoar, Ingalls, Aldrich, Lamar, Edmunds, Hughes, Hanna, Lansing, Bryan, Olney, Platt, etc. Most interesting are his chapters on McKinley, Cleveland, Roosevelt, Taft, and Wilson.

Some Recent Fiction

REVIEWED BY ISAAC OGDEN RANKIN

HIGH FIRES, by MARJORIE BARKLEY MCCLURE (Little, Brown, $2.00). Here is the story of an American family which is vital, interesting and true to life, instinct with the spirit of growth and change and quite free from that sense of the irremediable and sordid commonplace of living which makes so many of our recent stories of western towns so dreary and repellent. The scene is in Detroit, the central character the daughter of a Presbyterian minister who grew up with the town and built himself into a great church and congregation. The attempt to impose his conscientious but restricted convictions and ways of looking at the world upon his children and their reaction make the substance of the plot. Francie, with her inherited strength and charm of character, is a delightful heroine and her lover, with his totally different training, is both interesting in himself and serves to bring out the traits of Francie's people. The characters grow before us as their circumstances change and they are brought into more intimate relations. The book will make a place for itself among the real stories of our national life and is delightful and refreshing in its clean-cut pictures of genuine and interesting people. She has given us a daughter's picture of her own father and a vindication of the ministers who have done so much to deserve the honor and gratitude of the people to whom they have given themselves in service.

TRIUMPH, by MAY EDINGTON (Holt. $2.00). Readers of that delightful comedy, *Trust Emily*, have looked forward to a new story by this author with happy expectation. It has a more serious aim than entertainment, though the comic spirit flits through the scenes. Its title is justified by the winning of wealth and a potential place of importance in life by the lover whom an ambitious girl has refused because she detected the flaw of weakness and lack of initiative in his character. If the substitution of place and wealth between the lovers seems much too theatrical, at least it is justified as a foundation for the study of character in the two lovers and its growth or deterioration by the help of circumstances.

THE MIDDLE PASSAGE, by DANIEL CHASE (Macmillan. $2.00). Salem, Mass., in the last days of its importance as a shipping and trading port, is the center of this strong story of life and character at sea and on shore. The ship owners, retired sea captains and their families are the characters. Mr. Chase has in a striking way made these days of a nearly forgotten life—the days when the clipper ships were new, when steam was hardly thought of as a competitor and Daniel Webster was senator and leader—live again in the perfidy and tragedy of Alexander Gardine, the captain he betrayed and the women who loved him.

THE PARSON'S PROGRESS, by COMPTON MACKENZIE (Doran. $2.50). This is the middle volume in a story of the life of an English clergyman of the modern sacramental school in the Established Church. One, *The Altar Steps*, is already in print, a third is to follow. In this volume we have his initial experiences as an ordained man in subordinate positions. Much engaged at first in imposing vestments and "catholic" observances upon the easy-going congregation which he serves as curate, he runs later into an atmosphere of doubt and has to battle for his grounds of faith, and to meet unexpected temptations. The atmosphere, style and humor of the story are very English and the whole seems rather spun out.

A CURE OF SOULS, by MAY SINCLAIR (Macmillan. $2.50). A brilliant study of the results of a completely self-centered life. The subject is a canon in the Church of England leading an easeful life to which he clings with a cowardly self-devotion. Everything else in the story is made secondary—or rather, all the other characters are introduced in order to show how their lives have been wrecked by Canon Chamberlain's selfishness. That "no man liveth to himself," and that the desire for ease and comfort when unchecked can result in disaster more general and far-reaching than could be wrought by a positive character who occasionally strays from the straight path, is abundantly made clear.

The Editor's Bible Class

Conducted by William E. Gilroy

Using Helps in Character Study

It is necessary constantly to remind my readers that these weekly discussions relate not to exhaustive, scholarly study, but to such study as is possible for an average reader who can spend only a few minutes a day with the Bible, with the possibility of somewhat longer periods now and again. I am somewhat disturbed to find in this Bible class ministers, and others, whose knowledge of the Bible and of the best ways of using it far surpasses my own. It has seemed to me, however, very important to keep the matter very simple if one is to help the widest circle of readers, and enable those who have been accustomed to "read the Bible daily," but not to study it, to utilize the brief interval of daily reading to better advantage.

I have suggested in connection with the *Gospel of Matthew* the procedure to be followed in much the same way in the reading of any Biblical book, the questions that ought to be asked and the means of answering them, whether briefly or more fully. Two other forms of study are naturally suggested,—*character study* and *topical study*, though manifestly the different types of study overlap and are interrelated. One cannot, for instance, study the character of Paul without reading Paul's Epistles; and one cannot read the Epistles without studying the character of Paul, and what Paul has to say on many topics.

How should one approach the study of Paul and of Paul's Epistles? Paul is not, perhaps, a typical figure for character study, because contact with him leads us into the whole field of religious experience, theology, and the founding of the Church. None the less a few suggestions concerning the study of Paul may be helpful for all character study.

First of all we should begin by finding out all that the New Testament has to tell us *about* Paul. We shall much better understand what he wrote, even in what it has to tell us about his life, if we see how his writings developed out of his life's experience and environment; and some chronological sense of the order in which the books were written will help us to see how Paul "grew in grace" in the same way in which he admonished the early Christians to grow.

Read the story of Paul's activities in the Book of Acts, noting carefully every statement. This is not extensive reading, but if it is careful it will largely explain why the Epistles to the Corinthians are almost as long as all the other Pauline Epistles put together (omitting the Epistle to the Hebrews, for which, as the American Revision indicates in the title, there is no clear evidence of Pauline authorship). Corinth was the scene of Paul's longest pastorate, if Paul could be said to have had a pastorate except in the sense that John Wesley had "the whole world" for his parish.

Again, one will discover that there were what have been called "Paul's silent years." We think of almost eighteen years in the life of Jesus, concerning which we have no record, as a time of preparation and development for his life purpose. We have wondered, perhaps, at times why a new convert and an erstwhile persecutor, like Paul, should have become the foremost apostle and the chief factor in the founding of the Church. The secret is to be found not only in the intensity and depth of Paul's religious experience in conversion but in the long period of preparation (Gal. 1: 17 and Gal. 2: 1). What transpired in Paul's experience during those eleven "silent years"?

Reading Paul's Epistles as they grew out of his life enables one to understand his teaching. That teaching is not always consistent, any more than what one of us might write twenty years from now would coincide with what we might write today. Paul *learned* from his experiences and what he learned can be easily traced. The Book of Romans, and I and II Thessalonians, earlier epistles, do not strike by any means as deep a note as such epistles as Ephesians, Philippians and other epistles of the imprisonment. In a harsh school Paul had learned that the powers that be are not always ordained of God, and his later political philosophy is expressed in such passages as Ephesians 1: 21, 2: 2; Phil. 1: 13-16. The materialistic conceptions of the second coming of Christ have given way also to more spiritual conceptions of the ever-living, ever-present Christ. I would not be dogmatic about these interpretations but I suggest for each reader the value of reading Paul's Epistles with reference to their order, and with such careful comparisons as may enable each for himself to confirm, upset, or modify, my own conclusions. I am far more concerned that my readers should arrive at intelligent and satisfactory judgments for themselves than that they should accept my personal opinions.

I cannot leave this subject without again commending Dr. Jefferson's recent book on *The Character of Paul*. It is inspiring and invigorating—the sort of book that I believe the average layman will find as interesting and profitable as will the average minister.

The Assyrian Exile of Israel

Comment on the International Uniform Sunday School Lesson for May 4. Scripture Reference, II Kings: 9-18.

"A Nation Punished for Its Sins" is a subtitle for this lesson, especially commended for the intermediate and senior topic. We should not use it in any spirit of Pharisaism, remembering the word of Jesus to those Jews who told him of the unfortunates whose blood Pilate had mingled with their sacrifices (Luke 13: 1-5). Israel was a nation not unlike ourselves, proud in its prosperity, glowing in its patriotism, and attaining its highest national life in the period immediately preceding the exile. But in this day of aggrandizement the State was more than the Altar; wealth and material prosperity displaced righteousness and mercy as ideals of national glory. The poor were neglected, the principles of justice sacrificed to expediency, the prophets of truth despised as radicals and pessimists—the sins that sapped the life of Israel are in fact somewhat characteristic sins of our own age and land. So let us read the story of Israel, not with censoriousness, but with that sympathy which may derive instruction from tragedy.

Note that the sin of Israel was largely secret sin (Verse 9). The worst sins in a democracy never pass for what they really are. Profiteering hides itself behind flag-waving; race prejudice and religious bigotry hide behind "100 per cent. Americanism"; lasciviousness and lust hide behind "personal liberty" and "art." The worst sins of the nation need to be unmasked; the gross, open, flagrant sins are not nearly so insidious and so sapping to national life as these secret sins that eat away the foundations.

Wholesome faith in God, heroic faith in one's fellowmen—trust in right, and fearless, painstaking effort—these are the things that make a people strong and valiant. This was the prophetic message that Israel disregarded.

How near destruction walks to affluence, when prosperity is not established in worth and righteousness! Israel had attained its highest development almost at the moment of this plunge to ruin. How much practical philosophy is wrapped up in the saying here in America that "it is only three generations from shirt sleeves to shirt sleeves"! Persistent energy, unwearying watchfulness and care, are the price that must be paid alike for the attainment and the maintenance of anything worth while.

The downfall of Israel is here attributed to the perversion of religion. There was no lack of religion—they had set up "high places in all their cities," "images and groves in every hill and under every green tree." Religion had probably never been more extensively cultivated. But it was the wrong sort of religion—fads and cults, exotic and strange beliefs and practices, developed to the disregard of the simple and eternal verities, the things of justice and mercy. It was not a religion of statutes and covenants, of plain and homely duties.

Is our religion clean and wholesome, simple and straight? Are our thoughts and actions in relation to all personal and national ideals open to all the purifying winds of heaven? Surely these are questions worth asking at a time when we are told that millions in the sacred names of "Americanism" and "Protestantism" are masking themselves in bed-sheets that they may put the mask of prejudice and bigotry upon the sacred religion of Jesus of Nazareth!

Can a nation live that does not enshrine in its life magnanimity as the evidence of divine grace, the sense of brotherhood and of the worth of human life as the essence of democracy, the law of service as the rule of national as well as personal life, and the fundamental considerations of honesty and justice? The more deeply we inquire the more truly we discover that the principles of democratic safety and of sound national prosperity, are the principles of Jesus of Nazareth. For every departure from those principles both individuals and nations ultimately pay the price. Israel disregarded her prophets. It would be an instructive and valuable thing in connection with this lesson to lead a class in the discussion of the question, *Who are the true prophets in American life today? And is America heeding their counsels and warnings?*

It Will Pay You to Read

ORGANIZING FOR PEACE, by HONORABLE FLORENCE E. ALLEN (*Locomotive Engineers' Journal, April*). Miss Allen is Judge of the Ohio Supreme Court, the first woman in American history to be elevated to such a position. She is also Contributing Editor to *The Congregationalist*. This article in favor of outlawing war, "to make the world agree that international fighting, unless in self-defence, is murder"—is sane, sensible and convincing.

THE LEADER OF THE NON-CO-OPERATION MOVEMENT IN INDIA, by C. F. ANDREWS (*International Review of Missions, April*). An interpretation of the life and teaching of Gandhi by a writer who is his intimate friend, formerly a member of the Cambridge Mission to Delhi.

WITH THE CHILDREN

The Runaway Fisherman

By Blanche Elizabeth Wade

There was once upon a time a poor fisherman living not far from shore in Japan. The great earthquake had destroyed his little home, and he alone of his family had escaped—or so he thought, when restored to his senses.

"I can no longer stay here," he said to himself as he looked out over the wreckage about the shore. "The sight of this overturning of the rocks and the sadness of the scene are too great a sorrow for me to stand. Never shall I fish again. I must leave the place at once. I shall go far away inland, away from all sound of the sea. Its very voice I can no longer bear to hear."

So saying, he started away from his old surroundings, and followed a lonely path inland. He could not even bear to join the many families who were traveling along the highways away from the fishing village. They would be talking of the disaster and, though making the best of it, he knew he would hear much to remind him of his own sadness every moment. No, the lonely little path leading he knew not where, would be the best path for him.

Now he had not traveled far before he was glad to stop for a rest. He sat down by the little path, and ate of the small supply of food he had brought with him. He did not eat so much as he would have liked, for he did not know where he could find more when this was gone. Then, worn out from all the shock and sorrow, he laid himself down among the grasses and fell into a sound sleep.

As he slept, he dreamed of a voice calling him, and saying to him:

"The old work is best. The river calls and the sea calls."

When he woke, the fisherman thought he heard the sound of the waves, but when fully roused knew it must have been the faint buzzing of insects among the grasses of the wayside.

On he went most refreshed, and after much winding in and out of the pathway came to the opening of a beautiful green valley. There were small farms here and there, and he thought he might be able to find work with the farmers.

The good-hearted farmers listened to his sad story. "We have heard," said they, "how the great Dragon underneath our country turned over, whether in anger we do not know, but we have heard how he turned so suddenly that his huge body shook down whole cities and opened the earth."

They gave him all the work they could, but a fisherman who has done nothing else than fish all his life cannot all at once know how to do the work of the farmer, and soon he could see that it was only the kindness of the farmers that made them put up with his many mistakes. Besides, he had the same dream again one night, and the voice called as before:

"The old work is best. The river calls and the sea calls."

By morning he thought it must have been the voice of wind sweeping past the *shoji*, or paper-panes of the farmhouse. But that morning he told his good employer that he thought he could make his living in the mountains that overlooked the valley. At least he could become a woodcutter, as that occupation would require less knowledge than farming. All the farmers wished him success, and gave him food and new sandals for his journey.

Up the highest mountain of all the fisherman chose a wild, rugged path, and he was weary before he had toiled halfway to the top. Food and rest would make the climbing easier, he thought, so he sat down upon a great rock and leaned his head against one of the tall pine trees. But no sooner had he closed his eyes than the same dream came to him, and the voice said:

"The old work is best. The river calls and the sea calls."

When he woke, he was more troubled than at the other times the voice had spoken, but after thinking it over a few minutes, he thought the dream nothing at all, and the voice merely a fancy. It must have been the murmuring rustle of the pine needles above him.

So he went on, and by nightfall came to the top of the mountain without finding so much as one woodcutter who might employ him. No doubt he had made a mistake in choosing the largest of the mountains. It was too wild. Or perhaps the woodcutters dwelt on the other side of this mountain. In the morning he would go down the other side to see. So he ate a bit of supper, and upon the patch of moss near sheltering rocks made his bed, and in spite of the loneliness was soon asleep.

This time the dream was yet more clear. It was almost as though the voice was that of some one beside him.

"The old work is best. The river calls and the sea calls."

This time he wakened to find it still night, but something near him was moving. The moon was shining brightly, and in its light the fisherman saw a large bird flopping about upon a bare, open space. He went toward it, and to his surprise found it a cormorant—a sea-bird far from its native haunts. However it could have reached this high mountain so far inland was a mystery the fisherman could not understand. Besides, the bird was badly ruffled and its feet were torn and bleeding.

The cormorant became quiet when the fisherman went toward it, so he knew that it was one that had been trained by fisher-folk to help with the fishing, and not one of the wild sea-birds of its tribe. No doubt the poor creature had been frightened by the great earthquake that had sent it in terror this long distance for refuge. Never had he heard of a sea-bird taking such a flight as this.

With damp moss the fisherman somewhat soothed the poor cormorant's bruised feet, and when the bird settled down comfortably for the night the fisherman returned to his own rude bed, and soon was asleep. But no sooner were his eyes closed than he heard again the voice saying:

"The old work is best. The river calls and the sea calls."

He opened his eyes. The cormorant was still quiet. The fisherman turned over and again slept.

"The old work is best. The river calls and the sea calls," he heard again.

Once more he sat up. Still the cormorant slept, so again the fisherman closed his eyes. But this time before he slept at all that old thought of the sea and the fishing stirred him, and when finally he fell into a gentle slumber the voice said:

"The old work is best. The river calls and the sea calls. Take the cormorant to Gifu."

Now Gifu is a place where fishing is carried on with the help of the cormorants trained by the fishermen. Much of the fishing is done by night, and a fire-basket flaming at the end of a long pole from the end of a boat lights the water. Cormorants with rings of straw about the neck to keep the birds from swallowing the fish they catch dash into the water and easily catch the spry fish. When the fisherman sees that a cormorant has caught something and has dropped it into the pouch below its beak, he pulls in the bird, turns it upside down, and shakes it until the fish falls from the pouch; then out goes the cormorant again for another catch.

The fisherman knew all about Gifu. Though it was not his home, he suddenly made up his mind to go there. If things were upset there also, at least fishing must go on as before. He was not brave to have run away from disaster. With his skill he could do much to help other fishermen. He owed his companions all the aid he could give—and see, here was this good cormorant as a sign that the means for fishing would be given him.

Having made up his mind, he finished the night in a restful sleep undisturbed by dream or voice, and in the morning gave the bird some of his food, and tenderly carried the creature down the mountain in the direction of Gifu.

Of all the surprises that came to the fisherman, none was greater than that awaiting him at Gifu. There, among the kind folks who get their living from the sea, he found his wife and son whom he had supposed buried in the wreckage of the home that had burned after its shaking down. They had supposed him lost, also, but had been wiser than he. They had not run away from the river and the sea. Humble fishers like themselves had journeyed to Gifu, and there upon the shores of the Nagara River near the city had taken up their old work bravely.

It was a joyful meeting and a happy reuniting of the little family. And to this day the fisherman declares that it was the cormorant's voice he heard in each dream, and that the bird was sent by Ebisu, the god of fishers, to call him back to good fortune, since Ebisu never likes to lose a good fisher.

But we know that in this case Conscience must be Ebisu's Christian name!

(*All rights reserved*)

Dreams

Last night I dreamed the queerest dream:
I thought that it was light,
That I was in my room at school,
And stood up to recite.

The funny thing to me was this:
I talked a perfect streak,
And answered all the questions that
I didn't know last week!

I wish I could, while I'm asleep,
Examinations take!
I know I'd do much better
Than when I am awake!

—*Anne Hyde* in "*St. Nicholas.*"

With the Schools and Colleges

Founders' Day at Olivet

Eighty years ago on Feb. 24. a colony of 25 adults and 14 children and youth arrived at Olivet, Mich., by ox-team and covered wagon from Oberlin, led by the indomitable Shipherd, who died soon after, aged 42, the "father" of two notable institutions of learning. The anniversary was celebrated this year by the inauguration of Founders' Day, at which a dozen or more lineal descendants of the founders were present, together with the entire student body, faculty, and large numbers of townspeople. A notable address was given by Mrs. Mary Hosford Noble, of the class of '75, recounting the struggles of the pioneers. Her father, Oramel Hosford, was a member of the original colony, heard the first recitation in the embryo "college," was professor of mathematics, acting president, for eight years state superintendent of public instruction, and gave his life to the work of the college. He once received $36 and a cow for his year's teaching, and for a long time was voted an annual salary of $400, part of which was frequently paid. The original deed of the 40 acres on which the college first stood was presented to President Paul F. Volker by Mrs. Noble. The purchase price was $100 and the tract was part of a land grant to a soldier of the War of 1812. Dr. Ernest Bourner Allen of Oak Park, Ill., of the class of '95, gave an address on "Yesterday and Tomorrow," enumerating the principles for which the founders stood, all summed up in the college motto, *Pro Christo et Humanitate*, and applied them to the future of the institution.

An interesting feature of the day was the granting of the degree of LL.D. to Mr. Ezra Winter of New York, a member of the class of 1911 and a master in the art of mural decoration. Mr. Winter designed and executed the famous panels in the Cunard Building and the Cotton Exchange in New York, as well as those in the Eastman Theater and the School of Music at Rochester, among many others. His list of prizes and medals is an impressive one.

The newly-elected "special representative" of the college, Rev. Arie Binkhorst, D.D., '94, was introduced by George R. Wilson, '07, of Chicago, president of the board of trustees, and made an inspiring report of progress. At a recent meeting of the men students, on their own initiative, pledges of $1,100 were made toward a new gymnasium. Not to be outdone, the girls handed in a check for $400 and reported "more to follow." The need for a new gymnasium and for the enlargement of the dining room is imperative. A strong committee of women, with Mrs. Charles M. Novak, '08, and Mrs. W. R. Alvord, '98, of Detroit as leaders, will seek to enlist the women of Michigan in raising a good portion of the money needed for the dining room, which it is hoped will be matched by larger gifts and must be ready by fall.

In line with modern custom and with marked historical accuracy and dramatic power the early history of the college was presented in a series of pageants which were enthusiastically received. It is hoped they may be repeated, out of doors, with additions, at the commencement exercises. The series consisted of "The Oberlin Decision," "The Choice of the Hilltop," "The Arrival of the Colony," "Sunday Morning in Olivet," "The Turning of the Tide," "The Attempt to Secure a Charter," and "The Opening of the College." A "chronicler" introduced each scene with an appropriate recital of history. Each scene was enacted by one of the societies of the college. Another group told the story of each building on the campus, of the presidents of the college, of the memorial windows, and the lantern told the story of the events from 1878 to 1894.

The present enthusiastic body of students and the effective, hard-working faculty, the progress being made in the increase of endowment, the hearty co-operation of the churches in Michigan and Indiana, not to mention other factors, all prove that "the best is yet to be" and that the investment of funds from the Congregational World Movement to aid in the reopening of the college in 1920 has been amply justified. The new era is well begun. The college is a going concern. Now is the time for Christian men and women to invest their money in this work of Christian education.

Dr. Potter to Lead Pastors' Conference

The committee having in charge the Pastors' Conference to be held Sept. 15 and 16, under the auspices of the Hartford Seminary Foundation and the Hartford Pastoral Union, have announced that they have secured for leaders, Dr. Rockwell Harmon Potter, Moderator of the National Council, minister of Center Church, Hartford, trustee of Hartford Seminary Foundation, and professor in homiletics in Hartford Seminary. Dr. Potter's theme will be announced later, but his personal qualities and his record of practical wisdom and splendid leadership in Center Church and in the affairs of the denomination will make all his brethren of many denominations welcome him as the leader of this Conference.

The chapel services of Hartford Seminary Foundation during Holy Week were conducted by Prof. W. S. Pratt. On Friday the usual exercise of the Schools were omitted and a special service was held in the chapel at nine, led by Prof. Pratt concluding in time to allow students and faculty to attend the Good Friday services in the various churches. In Connecticut Good Friday is also by proclamation of the Governor observed as Fast Day.

Dr. T. Rhondda Williams has been secured to give the commencement address at the graduation exercises of the three Schools of the Foundation on May 28. It is expected that Pres. W. D. Mackenzie will give the charge to the graduates.

Gifts for Thorsby

Thorsby Institute, which is affiliated with the Congregational Foundation for Education, recently received an unusual gift. For a number of years the School has had the "Helen Keller Literary Society," to which all students belong. Not long ago a former associate principal, Miss Stoddard, wrote to Miss Helen Keller about the School. As a result, Miss Keller sent a check towards much-needed new desks for the assembly hall, and also a beautiful picture of herself as she is seated, reading the Bible. This picture has been framed and now hangs in a prominent place in the assembly hall of Bates Hall, the recitation building.

Thorsby Institute is having a good year on the whole. Several students have been prevented from coming for financial reasons but hope that a way may open another year for them. The pupils of Thorsby Institute are largely from the rural districts where school conditions are not good.

The power of faith is in the simplicity of faith. When a man believes in God with all his heart, he has no more fear for anything but his own disobedience. Today, tomorrow and all the endless days are his. Life becomes a plan of God, and the heart rests in the power that shall fulfill it.—*Isaac Ogden Rankin.*

Literary Notes

According to the Washington despatches received at the time of Mr. Wilson's funeral, the service was to be conducted largely with material from a favorite devotional book, *Daily Strength for Daily Needs.* This little volume, it is stated, was kept on Mr. Wilson's study table and he was accustomed to read from it frequently. The book was first published by Roberts Brothers in 1884 and is still published by Little, Brown & Co. It is an excellent compilation of daily readings, a page each day with Scripture text, a verse of poetry, and a brief selection from some great religious thinker. The selections are made with excellent taste and the volume is one of the most satisfactory and popular of its kind. The editor was Mary W. Tileston. According to the publishers, over 375,000 copies have been sold and the demand is still constant. We are glad to call it to the attention of our readers.

An American translation of the Old Testament, to be published by the University of Chicago Press, has been authorized by the University Board of Trustees. The editorship of this translation has been intrusted to Dr. J. M. Powis Smith, professor of Old Testament Language and Literature in the University of Chicago, who has secured the co-operation in the work of translation of three other scholars, *viz.,* Professor Alexander R. Gordon, of McGill University, Montreal, Canada; Professor Theophile J. Meek, of the University of Toronto; and Prof. Leroy Waterman of the University of Michigan.

In a recent issue of *The Congregationalist* the statement was made that a bed-time story book, *The Bear Family,* written by Secretary of the Navy, Curtis D. Wilbur, had been republished by the Revell Co. We are informed that this statement was incorrect and that the publishers are the Bobbs-Merrill Company.

It Will Pay You to Read

What the Coal Commission Recommends, by Dr. Edward T. Devine (*Locomotive Engineers' Journal. March*). An important article on the diseases of this industry and prescribing adequate cures. Other articles in the same issue on various aspects of the "Coal Problem," by R. W. Bruere, Powers Hapgood, on "Life in the Mine," John Brophy on "Nationalization," Jerome Davis on "Human Rights," Hugh Archibald, engineer, on "Waste in Mining," and Hon. Clyde Kelley on "Graft in Coal."

Goto and the Rebuilding of Tokyo, by Charles A. Beard (*Our World, April*). This issue of *Our World* is a "Japan Number" and contains fifteen articles on present-day Japan, the Navy, the New Woman, relations with the United States, etc. It opens with a cabled message of friendship from the Premier to the American people. The article by C. A. Beard describes the plan to rebuild Tokyo on "city planning" lines, and the probable defeat of the effort, for lack of vision on the part of the average Japanese.

British Labor and the Christian Faith, by P. W. Wilson (*Biblical Review, April*). Labor, on the whole, in Great Britain is "on good terms with orthodoxy," and always has been. "The rise of labor has been not so much an attack on religion as an attempt to apply it." "In the Bible they find their case better stated than they themselves can state it." An interesting and instructive brief review of the attitude of labor toward religion through the years. The present outlook, now that labor is in power, is full of inspiration.

NEWS OF THE CHURCHES

Oklahoma City Churches Unite

In line with similar movements in leading cities of the country, for many months negotiations have been in progress looking to the uniting of the two Congregational churches in Oklahoma City, Okla. PILGRIM was organized in 1890, when the present capital city was a small town, and has for nearly 35 years been the leading factor in the religious life of the south side. Its membership at times has attained to more than 500. PARK was organized as Harrison Ave. Church in 1902. Under the able and persistent leadership of Dr. F. H. Fox, during the last four years the old property was sold, a new location at O'Neal Park, on 14th St. acquired, and now a splendid and adequate sanctuary is in possession. The combined membership of the two churches amounts to well over 500, though no one can predict just how many will enter the new organization. It can, however, be said that so far every step has been taken with singular unanimity and apparent good feeling.

Last fall Sec. E. M. Halliday and Treas. C. H. Baker of New York shared in a preliminary conference with the officers of both churches, and the decision reached was for the sale of Pilgrim holdings. Later, by mutual counselings, the happy decision was reached to unite the two congregations in one church at the location of the former Park Church. A joint committee, of which Mr. H. L. Goddard, Esq., was chairman, prepared resolutions marking the steps to union. These were adopted separately by each body, and on Wednesday night, April 2, at a joint meeting in which upwards of 200 people participated, the resolutions were adopted by unanimous and enthusiastic votes. A nominating committee reported a corps of officers selected impartially from both groups, which was unanimously approved, and the new Pilgrim Church of Oklahoma City now enters on a course which promises to be one of fine growth and achievement. By using the equity from the sale of Pilgrim holdings, the present building is to be completed as to interior finish and decoration and its equipment enlarged.

The two pastors for the present are to serve in equitable fellowship for the consummation of the union and the strengthening of this new organization for its splendid spiritual work in the center of the greatest residential district of the city. Too much credit cannot be given to these two men, Frank H. Fox and Alfred D. Grey, who in self-effacing devotion have labored in the face of great difficulties for this achievement. Nor can too much be said for the two congregations and a devoted official group in each, who have shared responsibility with the pastors, giving generously of time and strength, that the desired end might be achieved. The last service in Old Pilgrim was attended by both congregations on March 30, and the capacious auditorium was filled to the limit, including galleries. With the first Sabbath in April worship and service began in the new sanctuary, and all friends of the Congregational cause will share in the hopes expressed by Supt. A. E. Ricker, who presided at the meeting where the decisive votes were cast, that here is the beginning of a great, new day for us in Oklahoma City and the state, wherein growth, achievement, and a constantly enriching ministry for the things of the Kingdom shall with increasing effectiveness express the spirit of the Risen Christ through the coming years. A. E. R.

Leaves Denominational Fold

Rather startling news to the lovers of Congregationalism as a denomination, that Neighborhood or West-Side, one of the oldest churches in Pasadena, Cal., has broken its old time affiliations, joined forces with the Unitarian, in the Union Liberal Church of Pasadena. Years ago it was the First Congregational, until Dr. Robert Meredith came along, and persuaded most of its membership to move to the center of the city as more strategic, in an organization that with him and then Dr. D. Fox has grown to great strength. Meanwhile a minority, deciding to remain where they were, kept the property and held the fort. It was a splendid residence section, broad in its comprehension of beautiful homes. The building, too, was ample and attractive, particularly after it was improved and a parsonage and parish house were added during the pastorate of Rev. L. P. Hitchcock. It has had a long and brave history, and many there are who will regret to think of it outside the technical fellowship; particularly some will consider that good Congregational money has emptied into a stream not designed by its donors.

However, since the division, Neighborhood has never, it must be confessed, satisfactorily gripped with great West Side. It has had able and devoted ministers, including Rev. J. A. Holmes, Dr. J. F. Loba, Rev. L. P. Hitchcock, and others. Yet the well-to-do neighbors would drive past the Church of the Neighborhood, to the larger churches down town. Now several groups of Christians are included in the membership, with the new minister, Rev. Bradford Leavitt. There will be no creedal requirement for membership, it has a strong group of sponsors, and while many former Congregationalists will doubtless continue to contribute to our benevolences as hitherto, there is entire liberty for the membership to contribute to such missionary causes as individually they may desire. C. F.

CONGREGATIONAL CHURCH, RICO, COLORADO

Located in the County seat of Dolores County. Long a prosperous mining camp, the city has never recovered since '93 when the bottom dropped out of silver. The metal is in the hills in vast quantities, and the mines may sometime be reopened. When Secretary Frank L. Moore preached here for several months in '93 the city had a population of from three to four thousand; today there are less than two hundred people. Rev. J. F. Walker recently organized a community church which will use the Congregational church building. Baptists, Episcopalians, Roman Catholics, Congregationalists will all join in a community service.

Parsonage Dedication Service

(Used at the dedication of the new parsonage of Immanuel Church, St. Louis, Mo.)

II Kings, 4: 8-10. "And it fell on a day that Elisha passed to Shunem, where was a great woman; and she constrained him to eat bread. And so it was that as oft as he passed by he turned in hither to eat bread.

"And she said unto her husband, Behold now, I perceive that this is an holy man of God, which passeth by us continually. Let us make a little chamber, I pray thee, on the wall; and let us set for him there a bed, and a table, and a stool, and a candle stick; and it shall be when he cometh to us that he shall turn in thither."

Minister: In recognition of the spiritual ministries that have come to us at the hands of the pastors of Immanuel Congregational Church

People: We dedicate this house.

Minister: For the shelter of those who in days to come shall go in and out before this people, breaking to them the bread of life

People: We dedicate this house.

Minister: That here they may find a retreat from the busy world and through prayer and meditation receive a message from God for this people

People: We dedicate this house.

In Unison: Peace be to this house.

To Erect New Chapel

The men's club of CENTRAL, BROOKLYN, N. Y. recently gave Dr. S. P. Cadman a testimonial dinner in honor of his entering the 25th year of his pastorate of Central Church. The dinner was served in the old chapel on Hancock St., near Franklin, and was attended by 250 men of the church and congregation. Dr. Harry Emerson Fosdick of New York and Postmaster Albert W. Firmin of Brooklyn were the speakers of the evening, Mr. Albert E. Vass, dean of the Central Church trustees, acting as toastmaster.

The guests united in congratulating Dr. Cadman on the wonderful influence his work and personality had exerted on the city during his long pastorate at Central Church, Mr. Firmin asserting that the Doctor was "the greatest minister of God in the entire country."

In response to a suggestion made by Dr. Fosdick that Central Church should present its pastor with a fitting testimonial on the completion of his 25th year in its pulpit, which will occur next spring, Dr. Cadman in his remarks said that no more welcome testimonial could be given than to provide further funds for the building of the new chapel of the church so that the building in which they were meeting might be torn down and work begun on the new building. Toward the necessary $136,000 the sum of $86,000 had already been subscribed. Dr. Cadman stated that if $20,000

more could be realized, the work would begin after Easter and the new building dedicated in October. In response to this statement and under the management of Toastmaster Vass, $25,000 was quickly subscribed.

The new chapel will contain a banquet hall, gymnasium, Sunday school rooms, and committee rooms. Dr. Cadman's silver anniversary will be celebrated in the new chapel.

From East to West

NEW HAMPSHIRE

Durham's Fine Plant

Early in 1924 the renovated house of worship of the historic DURHAM church, and the new parish house were fittingly dedicated. The meeting of the State Conference, May 13-15, will give many of the friends of the church throughout the state an opportunity to inspect this up-to-date plant and to gain an idea of the work that is being done there for the community and for the 1,200 students of New Hampshire University, under the efficient leadership of the pastor, Rev. M. R. Lovell.

A little over a year ago plans were made for an extension of the church plant to make the equipment correspond with the needs and opportunities of the growing university center. Representatives of the state and national religious bodies were called in and their response, together with the gifts of the local parish, made possible the undertaking of the work at an estimated cost of $40,000. In addition, Dr. F. T. Murphy gave $6,000 for the new organ.

The simplicity and beauty of the auditorium have been retained by keeping the old-fashioned pews and the soft tints of ivory, gray, and mahogany. A new carpet has been laid. The plans of the parish house have included a pastor's study, club rooms, assembly room with stage, 14 private class rooms, ladies' parlor, fully equipped kitchen, with fireplaces in many of the rooms. This house is dedicated to any and all the community organizations that have the general well-being of the township at heart.

At the dedication services in January, there was a pageant, "Before the Durham Church Was Built," a banquet at which many leaders of the state and national religious societies took part, a formal dedicatory exercise, and an organ recital. In all the work Pres. R. D. Hetzel of New Hampshire University, and other members of the faculty and student body took an active part.

As an institution the Durham church goes back only to 1718, but its roots go further back to 1651, when as "Oyster River," Durham was a part of the Dover parish, one of whose ministers served this community. A new church building was erected in 1713, and again in 1792. The church and parish played an important part in the local events connected with the Indian and Revolutionary Wars.

H. B. P.

Lent and Easter at Nashua

PILGRIM, NASHUA, Rev. L. L. Barber, pastor, had a successful series of Sunday morning and midweek Lenten addresses. The Sunday series, on "The Sins that Crucified Jesus," was based in part on a series of studies from Rauschenbush's *Theology for the Social Gospel*, and included the topics: "The Mob Spirit," "Religious Bigotry," "The Corruption of Justice," "The Abuse of Power," "The Betrayal of Confidence." The midweek services were largely attended and were a series of studies of "The Seven Churches of Asia, and Their Messages to the Churches of Modern America."

Following the custom of recent years, FIRST and PILGRIM united in Holy Week services. The speakers included Rev. L. L. Barber of Pilgrim, Rev. G. N. Neeld, acting pastor of First, and Rev. J. M. Phillips, Franklin St., Manchester. For the third consecutive season the Good Friday service consisted chiefly of the rendering of *The Crucifixion* by Stainer. This musical event has from year to year made an increasing impression, and the Good Friday service has been one of the most largely attended of the entire church year.

Dr. H. H. French Leaves Nashua

Rev. H. H. French resigned the pastorate of FIRST, NASHUA, in March, on account of ill health, and has been formally dismissed by council. The church passed suitable resolutions commending the work of Dr. French. The church was supplied for a few Sundays by Rev. G. A. Neeld, now a student at Harvard, and pastor-elect of North, St. Johnsbury, Vt. After Easter it is expected that Rev. Cyrus Richardson, pastor *emeritus* of First, will supply the church for a time.

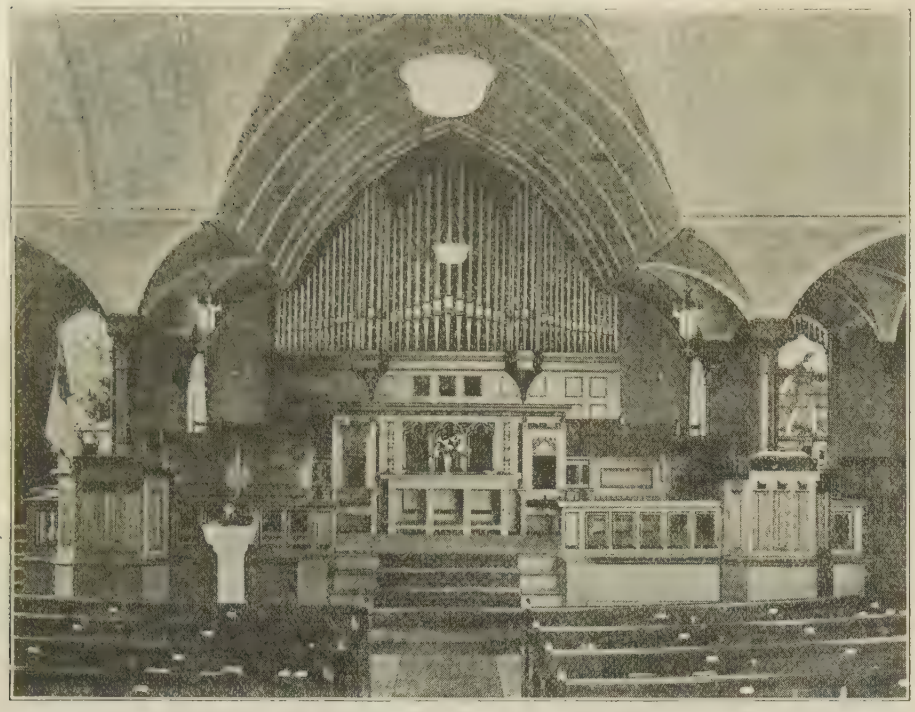
VERMONT

Brattleboro Builds Chapel and Parish House

For years CENTRE, BRATTLEBORO, has dreamed and planned for a chapel and parish house adequate to its social and Sunday school needs. The old building had a kitchen downstairs and a dining room on the first floor, making a back-breaking proposition every time a meal was served. There were no individual class-rooms for the Sunday school, the intermediate department met in the church, and other facilities were utterly inadequate. Several years ago funds were raised and a house two doors from the church was purchased and used for a short time as a parish house, but

PORTRAIT OF REV. A. Z. CONRAD, D.D.

This life-size oil painting of Dr. Conrad, pastor of Park St. Church, Boston, Mass., was unveiled two weeks ago in the church. The portrait, painted by Edmund S. Tarbell, is the gift of about 600 members of the congregation to the church, and will be hung permanently in the church parlors. President Lemuel A. Murlin of Boston University was the principal speaker at the unveiling services.



REMODELED INTERIOR OF GRACE CHURCH, FRAMINGHAM
Showing the new organ and pulpit furniture recently placed in the auditorium.

it did not prove satisfactory. During the influenza epidemic it was used as an emergency hospital and since then has been sold and the site used for a new community building. Two years ago a committee was appointed to secure an architect and make definite plans for a suitable parish house. The church is handicapped by inability to secure land on any side, so the new structure must occupy the present site with a slight extension in front. Satisfactory plans having been drawn and accepted, a campaign to raise the necessary funds was started five weeks ago, with the result that the entire amount desired and a little more has been subscribed in pledges covering three years. It is proposed to make the building a memorial to those who have been connected with Centre Church in the past, and this idea appealed to many in making their subscriptions. The old building is to be removed and an entirely new structure put in its place at a total cost of about $48,000.

The new building will have a basement dining-room, with accommodations for 250 people. It will be fitted with a stage at one end and a smaller dining-room at the other shut off by folding partitions, permitting the use of the whole as one big room, or the small room by itself. The kitchen will be at the side of the dining-room and under the front vestibule. On the first floor will be rooms for the beginners' and primary departments of the school, and an assembly room for prayer-meeting and other gatherings. Upstairs will be individual class rooms, an assembly room for the intermediate department, and a ladies' parlor. The new building will be amply provided with separate dressing rooms for men, women, and children.

It is planned also to redecorate the interior of the church auditorium at the same time and put in a new lighting system. A new steam-heating plant was installed last year, insuring a comfortable temperature on the coldest day.

The enthusiasm with which the people have co-operated for the carrying out of these plans and the increased facilities provided by the new building promise much for the future of Centre Church.

MASSACHUSETTS

Organ Dedication at Grace, Framingham

On the last Sunday in March, GRACE, FRAMINGHAM, dedicated an anniversary memorial organ and many memorial gifts. This came as a culmination of the 50th anniversary exercises held last May. The organ is of three manuals, with echo and chimes, and is a fine church organ of beautiful tone and sweetness. It is built by the Hall Organ Co. of West Haven, Ct. At the Sunday services overflowing congregations attended. A great processional, with nearly 100 in the combined choirs, opened the morning service. A special service of dedication for the organ and the memorial gifts was used. Dr. F. E. Emrich, the beloved former pastor of Grace Church, gave the prayer of dedication. The gifts dedicated were the organ, concert flute stop, the echo organ, console, pulpit, pulpit Bible, pulpit hymnboard, pulpit chair, pulpit chandelier, lectern, lectern hymnboard, lectern chair, lectern chandelier, communion table, chancel chairs, chancel tables, flower vase, deacons' benches, communion linen, choir benches, set of processional flags, offering plates, and two funds, one of $200 and the other of $150, for special uses in the giving of Bibles and the enlarging of the Richason Memorial Cabinet.

The new church furniture has been made under the direction of the architect, Edwin J. Lewis, Jr., of Boston, and the whole plan of the alterations as designed by him is most successful in making the sanctuary a place of beauty and dignity.

Another great congregation attended the Lenten vesper service that afternoon when the Eliot Church quartet of Roxbury sang. The climax of the series of services came when on March 31, about 1,500 occupied every nook and corner of the church and vestry while John Hermann Loud, F. A. G. O., organist of Park St. Church, Boston, gave a splendid dedicatory recital, assisted by Theresa G. Sprague, soprano, of Brockton, and Stuart B. Hoppin, violinist, of Framingham. Every one is greatly pleased with the organ, and the new alterations and church furniture have elicited much praise. The entire cost of the whole undertaking is about $22,000, and is all covered by cash or pledges. The pastor, Rev. T. B. Lathrop, and the chairman of the music committee, Mr. G. E. Chandler, are planning a series of recitals to be given by visiting artists on the new organ.

Rev. G. E. Johnson at Swedish, North Easton

SWEDISH, NORTH EASTON, lately welcomed its new minister, Rev. G. E. Johnson, formerly of Woburn. Both he and the acting pastor, Rev. Mr. Nelson, received purses of gold. Addresses were given by neighboring clergymen.

Repairing Building of Central, Middleboro

For the first time in many years the supper was omitted from the annual meeting of CEN-

The New Testament
An American Translation
By EDGAR J. GOODSPEED
$1.50 Other styles $2.50 to $5.00
AT · YOUR · BOOKSTORE

Bibles for Gifts
We have them in all prices, bindings and languages.
Send for Catalog
Massachusetts Bible Society
41 Bromfield St., Boston

TRAL, MIDDLEBORO, owing to repairs now being made, due to the recent fire. The redecorations and additions will add much to the attractiveness and convenience of the social side of the church plant.

Good Progress at East, Milton

At the annual meeting, March 31, EAST, MILTON, reported larger accessions than during any year since its organization. An outstanding feature has been the noteworthy evening course under the auspices of the men's class, including book interpretations by the pastor, Rev. W. P. Landers, stereopticon lectures and addresses by prominent speakers, including General Edwards and Prof. M. O. Hudson, of Harvard, and others. So successful has the course proved that similar evenings are already planned for 1924-25. The ladies' society has raised for all purposes $1,400. A substantial reduction was made in the parsonage mortgage as a feature of the 80th anniversary in November. The every family canvass, April 4-7, overtopped the budget through an efficient organization of 50 workers directed by Philip C. Landers of the Boston University School of Religious Education. James L. Maclary was elected superintendent of the church school for the 11th term.

Mr. Coe Accepts Call to Brockton

On Sunday, March 30, the clerk of SOUTH, BROCKTON, read the acceptance of the call extended to Rev. R. W. Coe of Norwood, who will begin his pastorate at Brockton May 16. This date immediately precedes the annual Association of Massachusetts Congregational Churches as guests of South. This church has had a distinguished history, with men of great usefulness as leaders. The last pastor was Dr. S. K. Tompkins, now of Central, Boston; he succeeded Pres. J. S. Durkee of Howard University; Dr. A. F. Pierce of Shawmut, Boston, is a former pastor. The church and school have each a membership of over a thousand. Mr. Coe leaves a strong organization with a record of notable service to the community. He is a native of North Carolina, and holds degrees from Western Maryland College and Westminster (Md.) Seminary. He was ordained in Laurel, Del., in 1912. He was called to Norwood from a successful pastorate in Dover, N. H., in 1921.

A Well Earned Recess for Mr. Dornan

The dean of Whitman ministers and of Plymouth County in point of long residence as an active pastor, Rev. W. W. Dornan, has been granted a three months' leave of absence this summer. He will visit his native home in Scotland and travel in France and England. Mr. Dornan has been 12 years at Whitman and previously served churches in Plymouth and Holbrook.

Resigns from Pastorate of Second, Westfield

On March 30, Rev. C. E. Holmes announced his resignation from the pastorate of SECOND, WESTFIELD, to take effect Sept. 1. The occasion was the 13th anniversary of his pastorate, which in length stands third in the history of the church. Dr. Henry Hopkins honored the pulpit by a ministry of 14 years, from 1866 to 1880. Rev. Lyman H. Blake succeeded him from 1881 to 1899.

The dilapidated condition of the church building first engaged the attention of Mr. Holmes, and under his leadership it was renovated at an expense of $12,000. It was an opportune time, for the same improvements would now cost three times as much. The renewed house of worship naturally was a great inspiration to both pastor and people.

The next thing to claim attention was the mass of deadwood in the church roll, which numbered 600. To remove such material usually requires as much courage as a surgical operation, but it was done, and the health of the ecclesiastical body was so improved that it was not long until real, living tissue replaced the dead.

During the War, Mr. Holmes was exceedingly busy as chairman of the public safety committee, which had to do with all local activities.

At the present time two important projects are in the minds of the people. One is the construction of a new parish house; the other is the possible fusion of the First and Second churches. Either one of these would mark a new era in Westfield Congregationalism. The problems in the way of each, however, are so great and numerous that Mr. Holmes felt a new man might be able to solve them more satisfactorily and expediently than he could himself.

When Sunday Comes

By John Andrew Holmes

The impression the minister makes upon his young people is a lasting one, but a few years hence some of his old people are likely to ask one another, "What is the name of the preacher we had after Smith left and before Jones came? Or was there one?"

A Portrait in Memoriam

Dr. and Mrs. H. F. Holton, of PORTER, BROCKTON, have presented the church for the primary school room a "The Child Samuel" in memory of their son, Charles Gordon Holton. A similar picture also hangs in a French orphanage in remembrance of the same little lad who died in 1921.

To Leave Wendell Avenue, Brockton

Rev. A. P. Brantley has resigned the pastorate of WENDELL AVE., BROCKTON, to continue studies at Oxford University, after two years' service. Since coming to Brockton he has pursued post-graduate courses at Boston University and Harvard. With Mrs. Brantley he will leave in June for a three months' European tour, with special reference to Russia.

CONNECTICUT

Lenten Pageant at Center, Hartford

The Lenten school of CENTER, HARTFORD, closed its most successful season, April 10, with a pageant presented by the young people of the church under the direction of Mr. E. F. Kullgren. Mr. Kullgren grew up as a boy in Center Church and after graduating from the Hartford School of Religious Pedagogy has had successful experience as director of religious education and in work among young people in some of the most important Congregational and Prebyterian churches. He re-

CHRISTIANITY AND THE STATE

By S. PARKES CADMAN

Is there a higher love than love of democracy? A greater commandment than that of the State? A nobler obedience and a purer service than any political rule can rightly demand?

Multitudes of Protestants, who believe so, find themselves today disturbed and shaken by the question—ought not these convictions to make a bigger practical difference in their lives, as citizens, parents and disciples?

Dr. Cadman's firmly established reputation rests on his stubborn powers of endurance in the performance of the mental hard labor required to back up his iron-clad determination to be just all round—which will make his great public eager to "hear him" on this major problem of Christian manhood in our time.

Price, $2.50

Hough, Lynn Harold
THE IMPERIAL VOICE
Probable Price, $1.50

These chapters touch life at many points because they are the work of a veteran student of life. Parochialism or provincialism is conspicuously absent from them because Dr. Hough has always been a great traveler both in mind and person.

Patton, Carl S.
RELIGION IN THE THOUGHT OF TODAY
Probable Price $1.50

An endeavor to take our religion apart and put it together again in a form alive with the life of our own generation.

Bosworth, Edward I. (Oberlin)
THE LIFE AND TEACHING OF JESUS
Probable Price, $2.50

Based on the author's conviction that Jesus felt that he could and must "save" men by leading them to share His own religious experience ever more largely. 450 pages.

Singh, Sadhu Sundar
REALITY AND RELIGION
Price, 75 cents

Strives to express the deep truths which he has come to know and feel about reality through the internal senses in the act of meditation and prayer. *Little Books on Religion Series.*

FOUR RELIGIOUS BEST SELLERS

Jefferson, Charles E.
THE CHARACTER OF PAUL **$2.25**

Dr. Jefferson's Biggest Book. It will do your soul good to join Dr. Jefferson in his hero worship of Paul.

Brown, Dean Charles R.
WHY I BELIEVE IN RELIGION **$1.50**

Dean Brown has done nothing better. Advise your men folks to read it. Form them into a discussion group to study it. Topics: God, Christ, Atonement, Prayer, Bible, Future Life.

Dawson, Marshall
NINETEENTH CENTURY EVOLUTION AND AFTER

"Has an immense grip. I know nothing better of its kind to place in the hands of all reading people."—*Dr. S. Parkes Cadman.*

Machen, J. Gresham
CHRISTIANITY AND LIBERALISM
New Edition, $1.00

Liberals should read what one of the chief spokesmen of the Fundamentalists has to say concerning their differences.

Hardman, O.
THE IDEALS OF ASCETICISM **$2.00**

Vitally helpful discussion of topics like The Asceticism of the Cross; Fellowship—Asceticism's Mystical Ideal; Righteousness—Its Disciplinary Idea; Reparation—Its Sacrificial Ideal, etc.

Coulter, John M. and Merle C.
(Department of Botany, University of Chicago)
WHERE EVOLUTION AND RELIGION MEET **$1.25**

"That scientific men believe in Christianity because they find it to be thoroughly scientific" is the thesis which this book undertakes to prove.

Jackson, F. J. F.
ANGLICAN CHURCH PRINCIPLES **$2.25**

Dr. Jackson sheds a flood of illumination for both members and non-members on all the issues in controversy at present in the Episcopal Church.

Patton, Cornelius H.
THE BUSINESS OF MISSIONS **$2.00**

If the Protestant Church is ever to outgrow the pass-the-plate plan and put its support of missions on a sound investment basis it must rely on such a document as *The Business of Missions* to accomplish this financial revolution.

AT YOUR RELIGIOUS BOOKSTORE

64-66 Fifth Avenue **THE MACMILLAN COMPANY** **New York City, N. Y.**

turned this year to his home church in Hartford to have charge of the mission work of the church in Warburton Chapel and to serve as director of social activities. The general theme of this pageant of the Lenten school was the development of Christianity in modern life, with interludes depicting episodes in the life of Christ and illustrating the parables. The following parts were represented: Religious Education; Youth; Maiden; Ease; Pleasure; Pleasure's Shadow; Riches; Greed; Sport; Politics; Sacrifice; Duty; Humility; Struggle. The episodes represented were: The Feeding of the Multitude; The Helpers of Today; The Good Samaritan; Neighbors of Today; The Wise and the Foolish Virgins; Virgins of Today; The Triumph of Light.

QUINNEH TUK Camp for Boys, Northfield, Mass. June 30-Sept. 5—$150. The Outing a Boy Likes Best. Field and water sports. Adventure trips over unblazed trails. Indian tribes and pageants. Trained councilors. Abundant table. Established 1902. Opportunities for approved boys who desire to reduce camp expenses. Booklet.
HOWARD A. M. BRIGGS, owner and headmaster
Address George W. Smith, Secretary, Northfield, Mass.

Sea Pines
Brewster, Mass.
Cape Cod Bay
Under auspices of Sea Pines School of Personality
Rev. Thomas Bickford, A.M.
Founder

Personality Camp for Girls

Exceptional opportunity for training in self-discovery and self-direction.

On the 100-acre estate of the Sea Pines Personality School. 3000 feet of shore front. Abundance of resinous Pines. Attractive bungalows: screened cabins. Craft shop overlooking the sea. Safe boating and swimming. Sports. Horseback riding. Esthetic dancing. Handicrafts. Corrective gymnastics. Experienced Sea Pines Councilors. Tutoring if desired. Excellent advantages in Art and Music. Special attention given to physical and mental hygiene. **Separate unit for little girls with special schedule. Summer training school for councilors.** Address
MISS FAITH BICKFORD, MISS ADDIE BICKFORD Box V, BREWSTER, MASS.

Classified Columns

Advertisements under these headings cost four cents per word each insertion, including initials and address, minimum cost 60 cents per insertion. Keyed ads. (care *Congregationalist*, Boston,) cost 15 cents additional.

Cash in advance only.

CAMPS AND VACATION PLACES

Hillcrest Lodge, Peacham, Vt. Homey, camp-like cottage, accommodating 12-20 guests. Healthful country surroundings. Spring water, bathroom, modern plumbing. Airy rooms, good beds, home cooking. Glorious extended view, including Presidential, Franconia and Green ranges. Beautiful walks and auto trips. No hay fever, no mosquitoes. For terms, address Miss E. Genevieve Prentiss, Winchester, Mass.

New Meadows, Casco Bay, Maine. Furnished cottage of seven rooms, well elevated; ten-foot piazza on south, screened portion communicating with dining-room; fireplace, woodshed, cellar, ice house, stable; sea water immediately to the south, and on the west; ideal boating; a delightful spot for quiet and rest; rent for the season, $225. "C. B.," *Congregationalist.*

The Heights House, Lunenberg, Vt., not far from the White Mountains. We are entering upon our sixteenth successful season for summer guests. Freedom from hay fever brings many here year after year. All modern conveniences—farm products. Booklet. A. J. Newman, Prop.

For Sale—Summer or year-round house with modern improvements near beach and station, garage, 10,000 sq. ft. land. Wm. C. Phillips, Rockport, Mass.

Wanted—Furnished cottage on Cape Cod, for the summer. Three or four sleeping rooms. Address Box 4028, Chevy Chase, Md.

PASTORATE WANTED

Congregational Minister, seminary and college graduate, 1914, desires a change. Several years in present charge, and considered a good preacher. New England preferred. Salary desired, $1,500. Good references. "A. D.," *Congregationalist.*

New England country church; college and seminary graduate; preacher and singer. Congregational Pastor, Dennysville, Me.

LITERARY

Speakers, Writers—Material prepared on special subjects. Expert service. Authors' Research Bureau, 500 Fifth Ave., New York.

SUPPLY PASTOR

Rev. Milton H. Babcock, Congregational minister, 124 Garden St., Hartford, Ct., is now available for pulpit supply, weddings or funerals. He is a theological graduate, has had university training, wide pastoral experience and notable successes.

HELP WANTED

Missionaries returning to Japan this summer desire mother's helper-companion. Teaching or kindergarten experience desirable, also good health. Three-year agreement. Address "R. B. C.," *Congregationalist.*

Wanted—Correspondence with a motherly, working housekeeper for minister's family, near Lawrence, Mass., where a good home rather than high wages will be appreciated. "L.," *Congregationalist.*

Wanted—Women—girls. Learn gown making at home. Many Spring openings. $35 week. Learn while earning. Sample lessons free. Franklin Institute, Dept. K563, Rochester, N. Y.

POSITION WANTED

Home-keeper—Position desired as housekeeper by woman in home of refinement. Address M. B. C., 3 Meridian St., Melrose, Mass.

Wanted—Position as companion by middle-aged woman, college graduate, fond of literature, music, art, birds, flowers, stars. References given. Address "X. E.," *Congregationalist.*

TEACHERS WANTED

Teachers Wanted for schools and colleges. Education Service, Y. M. C. A. Building, Chicago; Southern Building, Washington; 1254 Amsterdam Ave., New York.

Teachers wanted for public and private schools and colleges. Calls coming daily. Good positions for good teachers. Send for circulars. Albany Teachers' Agency, Albany, N. Y.

MISCELLANEOUS

Home in the country—forty miles from Boston. Can accommodate two or three persons in beautiful country home, all modern conveniences. Fresh vegetables, cream, excellent table. "I. V.," *Congregationalist.*

During Mother's Vacation, best care of children on farm, 64 miles north of New York City. Nature-lore, gardening, handcrafts, swimming. College women experienced in the care and training of children, in charge. Resident nurse. Very reasonable rates, by week or season. Open June 1. Clarinda C. Richards, 315 Fourth Ave., New York City.

Washington, D. C. Mrs. Kern has quiet, home-like rooms for travelers. Running water and private baths. Electric lights. Hot water heat. Garage facilities. Cafes near. Almost down town. Near White House. Write for folder and free map of Washington. 1912 G. St., Northwest.

Elderly couples taken to board in Henniker, N. H. Six months or longer. "F. G.," *Congregationalist.*

Cut This Advertisement Out and send it to Elizabeth Merriam, Beech St., Framingham, Mass. You will receive free John's Gospel, with map and method of interesting others in Bible reading. Tested fourteen years. *It works.*

Handkerchiefs, pure linen. Ladies' $2.35 per dozen. Men's $3.60 per dozen. Postpaid. Samples sent for 50c. Heaton Mfg. Co., 8725 Seventy-eighth St., Woodhaven, N. Y.

Stainless Steel paring knives never stain, rust, or tarnish. They sell rapidly and are great money makers for church organizations. Write for trial knife and plan. Stainless Products Sales Co., 713 Sixth Street, Watervliet, N. Y.

Be successful in business, social and spiritual life. Send $1.00. Refund if not satisfied. Dr. Charles L. Burke, M.D., 510 Chambers Bldg., Kansas City, Mo.

Church Furniture Wanted for a new mission, needed in a new community of colored people. Pulpit furniture, pulpit Bible, chairs, settees and hymn books. The gift of any of these things will be deeply appreciated. Rev. Clifford L. Miller, 77 Copeland St., Boston. Telephone Roxbury 4471-W.

Hymnals Wanted—New or second hand Pilgrim Hymnals with responsive readings. 1904 edition. M. E. L., care *Congregationalist.*

For Sale—Handy Volume set Britannica. Flexible brown sheepskin binding. India paper. New, $75.00. Powell, 213 W. Grand Ave., Chicago.

The Whole Bible—Thirty-one volumes packed in case with adjustable leather cover. Cloth bound, good print, 18 maps. Price, postpaid. $2.00. Sample volume, five cents. Address Elizabeth Merriam, Framingham, Mass.

Begins Glastonbury Ministry

Rev. F. A. Fate, a former pastor of GLASTONBURY, who was called back to the pastorate after the resignation of Rev. F. W. Raymond, but who was prevented from assuming the duties of the pastorate by illness, began his work Sunday, April 13, with a Palm Sunday sermon on "The Triumphal Entry."

NEW YORK

Irondequoit to Have New Church Building

IRONDEQUOIT, a true community church, embracing in its membership those who have come from ten denominations, has raised nearly $74,000 for the building of a new house of worship. After a recent six-day drive for $60,000, the church went "over the top," thus enabling it to go ahead with the plans for a new building, which will be erected next to the Sunday school quarters. The building will be of Georgian architecture. Rev. W. J. Prout is now in his eighth year as pastor of the church at Irondequoit, a suburb of Rochester.

Flatbush's Lenten Program

A Lenten leaflet of more than usual pertinency was issued by the ministers of FLATBUSH, BROOKLYN, inviting the community to the services of the season as they express the teaching of a "modern evangelical church," which on one hand stands firmly for the essentials of the Christian faith and on the other, accepts frankly and gladly the accredited discoveries of Christian learning. The invitation was signed by Lewis Thurston Reed and Dascomb E. Forbush. The following topics for the morning and evening are illuminating as they show the broad scope of the teaching from this pulpit:

In the morning from March 23 to April 13, Dr. Reed preached on these topics: "Confession and Resolution in the Light of the Cross"; "What the Elders Do in the Dark"; "An Ancient Prophet on a Modern Sin"; "The Insistent Call of the Spiritual Life"; (Palm Sunday) "If Christ Rode into the Capital Today."

The evening sermon subjects were as follows: "In Line With the American Traditions," illustrated by the life and letters of Walter Page; "When God Came Near"; "The Crusade of the New Generation."

The Wednesday evening services were taken up with addresses by Dr. Lyman of Union Seminary, Dr. C. E. Burton, Rev. T. M. Shipherd of Scarsdale and Rev. H. D. French of the Church of the Pilgrims.

A pastor's communion class for young people, a Christian discussion class for older members of the congregation, under the direction of Dr. Reed and Mr. Forbush, and a class for men directed by Dr. G. J. Fisher, constituted the program for classes in preparation for church membership, reception of members taking place at the Thursday evening Easter communion service, April 17.

MICHIGAN

Regret Departure of Rev. R. J. Currie

Two pleasant events occurred in connection with the departure of Rev. R. J. Currie from WYANDOTTE to take up his new pastorate at Redwood, Cal. On Monday, Feb. 18, the Congregational ministers of Detroit

and suburbs gave a complimentary dinner in his honor at which regrets for his going and congratulations on his new field of work were expressed by Rev. John Hutchinson and Drs. G. G. Atkins and W. J. Jacobs.

On Wednesday evening of the same week a company of nearly 300 members and friends of the Wyandotte Church met in the church parlors for a farewell reception to Mr. and Mrs. Currie. After speeches from neighboring ministers, expressing appreciation of Mr. Currie, the moderator of the meeting, in behalf of the church, presented him with a beautiful clock in appreciation of his good work, and the chairman of the board of trustees presented him with a silver-headed cane. Not to be outdone, the ladies gave Mrs. Currie a silver flower basket and a silver mesh handbag. In leaving Wyandotte, Mr. Currie closed a seven-year pastorate which has been one of the most successful in the state. He came to a church of 190 members with an annual budget of $2,300 and left it 500 strong, absolutely united, and with a budget of $9,000. A fine parsonage has been built under his leadership. He will be greatly missed by the community. Dr. W. J. Jacobs, former pastor of Boulevard, Detroit, is acting as supply at Wyandotte until a new minister is secured.

MINNESOTA

Plymouth, Minneapolis, Gives Large Sum to Missions

Despite the general financial depression of the Northwest, owing to the serious conditions affecting the agricultural interests and, in consequence, almost every other enterprise, including the churches, PLYMOUTH, MINNEAPOLIS, did an active business last year, even as reckoned in terms of money, as indicated by the report of 1923 just published. A total of $91,674 was contributed for all purposes. Of this sum, $34,084 was applied to home expenses and $57,589 to missionary and philanthropic objects. The Congregational missionary enterprise received $11,753. To the American Board, Woman's Board, and kindred societies in foreign lands, the offering was $7,529. Additional gifts, including $14,652 to the Memorial Fund on a total subscription of $78,841, and $6,465 to the Near East Relief, amounted to $38,307.

Recent congregations are record ones, and the attendance at the Sunday school is increasing to such an extent that early plans for the reconstruction and enlargement of the parish house must be made. With the men's club acting as managing director, the parish, increased by constant accretions and now totaling, with the inclusion of absentees, over 2,000 is being organized in districts, with a captain for each district who is to assume a kind of lay pastoral care of families and individuals assigned to him, the purpose being to unify the parish and make it more coherent. For the past month the pastor, Dr. Harry P. Dewey, has been broadcasting his sermons of the morning service. The projection of the services of worship over a vast area reacts impressively upon the large congregations assembled, and letters received indicate that listeners-in, especially those who by age or infirmity are prevented from attending any church, appreciate the opportunity to participate with others in the act of worship. The broadcasting will continue on alternate months, the church sharing equally with Plymouth in a year's time being the Westminster Presbyterian. The responsibility for broadcasting evening services is apportioned to the Hennepin Avenue Methodist, Central Lutheran, and Christian Science Churches.

KANSAS

Events at Fredonia

FREDONIA is gaining new strength under the leadership of Rev. C. D. Todd, who has gathered together a fine group of workers. The services are well sustained. The church school is growing. It is carrying on an attendance contest with the school at Langton, which is also under the care of Mr. Todd. For three weeks during Lent the church unites with a Methodist church for evangelistic services, the pastors being their own evangelists. A community daily vacation Bible school is conducted by the churches of the city each summer. The membership of the woman's missionary society has increased 300 per cent. during the year, and the apportionment has been overpaid.

Active Young Men's Class at Hutchinson

Rev. Stephen Butcher, pastor of HUTCHINSON, has a good way of handling a young men's class. Fred Love, the teacher, has associated with him two men who attend each session of the class and participate in the discussion of the lesson and in class activities. The young men of the class have a basketball team, which has taken first place in the City League this winter. The pastor has organized troops of Boy Scouts and Pathfinders, and acts as Scoutmaster and leader. A vesper service has been conducted through the winter, with a most satisfactory attendance. The pastor is carrying out a plan of Lenten sermons and will hold special services during Holy Week. Thirty-two persons have been received into the church since the beginning of the present pastorate in July.

Kinsley Making Progress

Rev. C. H. Husband of KINSLEY is registrar of the Arkansas Valley Association and sustains a helpful relation to many of its smaller churches. During his pastorate a new parsonage has been built beside the church at a cost of $7,000, which gives the pastor one of the best parsonage homes in the state. Sixty-two people have been received into the church. Mrs. Husband is active in the woman's missionary interests in Kansas, serving as young people's secretary. The church is looking forward to celebrating its 50th anniversary this year.

Union Services with Baptists at Onaga

ONAGA, under the leadership of Rev. and Mrs. J. W. Cone, is characterized by increasing congregations, a thriving church school and an active woman's association, which cares for all of the women's interests of the parish. Mrs. Cone is a counselor beloved by the Endeavorers and the superintendent of missionary instruction for the church. Mr. Cone is co-operating

The Stirring Book that American College Students Are Now Reading

The REVOLT of YOUTH

By STANLEY HIGH

"No student of current history can afford to miss this amazing résumé of the student thinking in this chaotic generation."—Minneapolis Daily Star.

"This book sheds a ray of light on the chaos of the present day. The youth are in revolt. They propose not again to be used as cannon fodder. Theirs now to reason why. It is one of the most enlightening, encouraging and hopeful books that has come to this reviewer's desk for a long time."
—Boston Evening Transcript.

"A book of to-day for those who think about the international problems we are confronting. It is a book of interpretations for those who wish to know the thoughts which are surging in the minds of young people all over the world. It tells a story which every leader of public opinion in the United States ought to know."
—The Christian Century.

Illustrated. Price, net, $1.00, postpaid

At the Better Bookshops

THE ABINGDON PRESS

NEW YORK CINCINNATI CHICAGO BOSTON DETROIT
PITTSBURGH KANSAS CITY SAN FRANCISCO PORTLAND, ORE.

GOLDEN RULE IN INDUSTRY

Produces contented employees, obviates strikes, speeds up production, pays increased profits.
Installations made in industrial plants under direction of experienced adviser. Send for folder.

Ruth White Colton, 521 Monroe St., Brooklyn, N.Y.

with the pastor of the Baptist church in leading an inter-church troop of Boy Scouts, which has an enrollment of 52 boys. The churches are holding union services during Lent.

Wheaton and Westmoreland Served by Rev. J. D. Schmidt

WHEATON and WESTMORELAND, though 12 miles apart, are served by Rev. J. D. Schmidt. The churches are taking on new life. At both points the pastor is carrying on courses in week-day religious education for high school pupils, taking up *The Life of Jesus*. Mrs. Schmidt has organized a week-day mother's class at Wheaton and is anticipating supervising the daily vacation Bible school for the community as last year. At Wheaton a new church building is being put up to cost $14,000. The plans are most appropriate to the needs of the community and modern church activities. Original plans were drawn by the pastor. This is the only Protestant church in Wheaton.

TEXAS

Begins Work at Port Arthur

Rev. Charles Weidner, of Newall, Ia., who has succeded Rev. W. I. Caughran as pastor of PORT ARTHUR, began his work on March 23 and was warmly welcomed by the congregation.

Church Organized at Beaumont

Under the leadership of Rev. Samuel Holden, a church has been organized at BEAUMONT, services having been held for more than a year in the Presbyterian church building. Recently this property was purchased and will immediately be put in good repair for the new organization. This is the second church to be organized in the county, Port Arthur being a few miles away on the Gulf. There are in the neighborhood of 100,000 people in this county.

Enthusiastic Young People at Friona

The work of Rev. J. M. Peyton of FRIONA has been advancing with tokens of unusual encouragement, especially since the first of the year. The enthusiasm of the young people of the parish has been marked, and they have laid their hands to the task of reviving the work of church and Sunday school with striking vigor. A small printing outfit, the gift of the recent pastor at Spring Lake, Rev. H. S. MacKenzie, has been effectively used. Before the first Sunday of the year hand bills were distributed everywhere:

EXTRA! EXTRA!
GET UP! COME TO SUNDAY SCHOOL
Why not—Stay for Church?
Congregational Sunday School at 10 A.M.
EVERY SUNDAY
START THE NEW YEAR RIGHT

A little later the following was distributed:

WHERE
is the peppiest thing in Friona?
Congregational Sunday School 10 A.M.
EVERY SUNDAY
Come and see for Yourself

Some of the young men have accepted positions as church officials, and at least one young woman is seriously considering devoting her life to whole time Christian service. Recently the group gave a local talent play both to a home audience and to one in the village of Dimmit some 40 miles distant, the funds being devoted to the purchase of a piano. Interest in Christian Endeavor work is keen. Pledged registrations to the district convention, soon to be held at Canyon, have been secured, and subscriptions to the *Christian Endeavor World* have been gained. Mr. Peyton has been active in all community affairs and his work is highly appreciated.

CALIFORNIA

New Building for Pilgrim, Los Angeles

Located in one of the largest residence fields of any of our churches in Los Angeles, PILGRIM, on Feb. 24, dedicated its much needed new building. In the New England type of architecture, with a tower four stories in height, there is a social hall to seat 500, and an auditorium above it to care for 400; besides numerous church school rooms, kitchen, and minister's study. An Estey organ, raised choir loft, handsome chancel, and Tiffany finished walls distinguish the auditorium with a rare beauty.

The church was organized 14 years ago with 19 members. Rev. C. R. Small, Tyler Dennett, and A. H. Weitkamp were the ministers preceding the present pastor, Rev. A. S. Donat, who came five years ago. In that time he has received 125 into membership, while the present roll has passed the two hundred mark.

On dedication morning Mr. Donat preached on "Christ's Challenge to the Church," and there were exercises of dedication for the organ. In the afternoon, Dr. Carl Patton preached on "What's a Church For?" Among others to participate were Supt. G. F. Kenngott, and Revs. E. P. Ryland, J. H. Lash, E. D. Gaylord, and Nathan Rowell.

Church and Ministerial Record

Calls

ARNOLD, H. A., Washington, Toledo, O., to Eliot, Newton, Mass.

BAKER, H. S., Millbridge, Me., to Federated, Mechanic Falls. At work.

BEEM, F. K., Portland, Me., to Richmond. At work.

BURDICK, C. H., Everett, Wash., to First, Walla Walla, Accepts to begin Sept. 1.

DOLLIFF, F. S., North New Portland, Me., to Winslow and Benton Falls. At work.

DUKES, H. N., joint field worker for Western Washington, to Pilgrim, Lewiston, Ida. Accepts.

FORD, A. S., to McCall, Ida. Accepts to begin May 15.

GIBSON, ANDREW, Wells, Me., to Seal Harbor. At work.

HOPE, A. H., Hadley, Mass., to Suffield, Ct.

HUBBELL, H. H., First Presbyterian, Buffalo, N. Y., to be director of religious education, Pilgrim, St. Louis, Mo. Accepts to begin May 1.

PARSONS, EDWARD, Gentry, Ark., to Royal Heights, Joplin, Mo.

ROSSNAGEL, JOHN, Millinocket, Me., to Lincoln. At work.

Resignations

BARKER, J. I., East Tallassee, Mt. Olive, Tallassee, and Tallassee, Ala.

BESSEY, W. N., Deer Isle, Me.

BRANTLEY, A. P., Wendell Ave., Brockton, Mass. Effective in June.

CHRISTIANSEN, CHRISTIAN, Scandinavian, Portland, Me., to enter foreign missionary service.

CONLAN, D. T., Eliot, Me.

COY, J. B., Federated, Stonington, Me.

FRENCH, H. D., Steuben, Me.

FRENCH, H. H., First, Nashua, N. H.

HOLMES, C. E., Second, Westfield, Mass.

TAGGART, G. A., First, Weiser, Ida. Effective June 30.

Accessions

	Conf.	*Total*
IDAHO		
Grand View		8
MASSACHUSETTS		
Boston, Union	23	36
MINNESOTA		
Duluth, Pilgrim, April 6	14	35
NEW HAMPSHIRE		
Hanover, April 13	10	18
RHODE ISLAND		
Providence, Central, April 13	53	78

Personals

BARBER, REV. L. L., pastor of Pilgrim, Nashua, N. H., has been named by the mayor of the city and board of aldermen a member of the recreation commission which has charge of a considerable variety of recreational features, including the summer playgrounds, the winter sports, and which at present has under consideration suitable municipal swimming facili-

Make the Summer Count

Ministers, Religious Secretaries, Teachers may use July and August for profitable study.

Two Terms: June 16—July 23; July 24—Aug. 29

Courses in both Seminary and University. Regular credit for completed work.

Expenses reasonable. Write for catalog.

THE CHICAGO THEOLOGICAL SEMINARY
5757 University Avenue OZORA S. DAVIS, President.

HARTFORD

W. Douglas Mackenzie
President

Theological Seminary
Dean, M. W. Jacobus
School of Religious Pedagogy
Dean, E. H. Knight
Kennedy School of Missions
Dean, E. W. Capen

Through these associated schools Hartford offers full training for:

1. The Christian ministry.
2. Religious education and Social Service.
3. The foreign field.

Each School has its independent faculty and its own institutional life, and together they form one interdenominational institution with the unity of common aim and spirit.

HARTFORD SEMINARY FOUNDATION, HARTFORD, Conn.

PACIFIC SCHOOL OF RELIGION
BERKELEY, CALIFORNIA
Fifty-Ninth Year Opens August 18, 1924
Prepares **men and women** for
The Pastorate **Social Service**
Religious Education **Foreign Service**
Research
Practical Instruction. Facilities of University of California.
Graduate Degrees. Opportunities for Self Support.
COME TO CALIFORNIA TO STUDY
HERMAN F. SWARTZ, President.

Bangor Theological Seminary

The 108th year opened Sept. 19. Thorough training for ministers and missionaries. Courses leading to degree or diploma. *Special opportunity for non-college men* to gain Seminary equipment and prepare for advanced college standing. For catalogue and information, apply to
WARREN J. MOULTON, President.
Bangor, Maine.

YALE DIVINITY SCHOOL
Research and Training in Five Departments:
(1) Pastoral Service.
(2) Service in the Foreign Field.
(3) Religious Education.
(4) Practical Philanthropy.
(5) History and Philosophy of Religion.
Open on equal terms to students of all Christian bodies.
Degrees of M. A., B.D. and Ph.D., may be obtained by students.
For catalogue, address Dean Chas. R. Brown, New Haven, Conn.

GRINNELL
A College of Liberal Arts for Men and Women.
Applications for admission in September, 1924, are now being received.
An illustrated booklet will be sent on request.
Address:
Grinnell College, Grinnell, Iowa, (Dept. C).

ties and the development of a soldiers' memorial in the form of an athletic field.

BERKELEY, REV. and MRS. W. G., New Ipswich, N. H., on March 13 observed the 25th anniversary of their marriage. They were tendered a surprise party at the parsonage, by the members of the parish and community, at which a purse of silver was presented to them. Other gifts of silver and flowers were received from friends and relatives. Mr. and Mrs. Berkely have four children, Rowland William and Edward John, both graduates of Phillips Exeter Academy; Miss Gladys, a student at the New England Conservatory of Music, Boston; and Ernest Theodore, a student at Appleton Academy, New Ipswich.

BRADFORD, REV. E. L., pastor of Boxford and Linebrook, Mass., has gone to the Beverly Hospital for a serious surgical operation. During the weeks of his absence from his pastoral duties his pulpits will be supplied by Rev. Timothy C. Craig.

CREDEFORD, REV. and MRS. G. H., celebrated their silver wedding anniversary at their home in Ward Hill, Mass., on April 4. Because of an illness confining Mr. Credeford to his bed for seven weeks, the day was observed in a quiet manner, with numerous callers, cards of congratulation, beautiful flowers, and useful gifts. A purse of gold was presented to them from the Ward Hill Church, which Mr. Credeford has served for 14 years, having begun his work there April 1, 1910. There were also remembrances from the Sunday school, the Christian Endeavor Society, the ladies' aid society, the Wannalancet girls' club, and members of the "Mother Church," the First Church of Christ, of Bradford, Mass.

GORDON, REV. C. E., pastor of Franconia, N. H., recently resigned after an eight-year pastorate and 46 years in the ministry. The church requested Mr. and Mrs. Gordon to reconsider the resignation, giving them $250 for an immediate vacation, hoping that after this rest they would feel able to continue the work. Mr. and Mrs. Gordon spent this vacation in Boston and in Pomfret, Ct., and have now resumed their work. Mr. Gordon is 75 years old.

HURD, REV. H. E., of Quincy Point, Mass., was given a reception on the occasion of his removal to Center, Haverhill. Many neighboring ministers were guests. A remembrance in gold coin was presented the retiring pastor.

JUMP, REV. H. A., recently had a narrow escape with his life from an automobile collision in Ann Arbor, Mich. He was driving with his associate minister, Rev. E. K. Mitchell, and Miss Huber, his student secretary, when he was run into by a University student who was speeding up a cross street. Mr. Jump's car was overturned, but by good fortune there were no serious injuries to any one in the machine.

MERRIAM, REV. and MRS. F. N., of Belleville, Newburyport, Mass., at a largely attended reception, were presented with a purse of $500. Mr. Merriam has removed to Federated, Hardwick.

WEBSTER, REV. M. D., of West, Concord, N. H., was given a fine surprise at the close of a recent prayer service at his church. A crowd of parishioners and friends filled the chapel and proceeded to celebrate the birthday of the pastor. A musical and literary program was given, and refreshments were served. Mr. Webster was presented with a bouquet of carnations, the number of which was supposed to correspond with the age of the recipient. As a further recognition of the faithful service of the pastor and his wife, Omar Shepard presented Mr. Webster with an envelope containing a one hundred dollar bill, and Mrs. Webster a ten dollar gold piece.

Events To Come

BOSTON MINISTERS' MEETING, April 28, 10.45 A.M., Church of the New Jerusalem, Boston. Union ministers' meeting under auspices of Greater Boston Federation of Churches.

MINISTERS' MEETING OF NEW YORK AND VICINITY, 287 Fourth Ave., New York City, May 12, 11 A.M.

WOMAN'S BOARD OF MISSIONS, monthly meeting, Pilgrim Hall, Boston, May 2, 10.30 A.M. Speakers, Dr. Emmons E. White, Aruppukottai, India, and Mrs. George B. Cowles, Umzumbe, Africa.

WOMAN'S BOARD OF MISSIONS OF THE INTERIOR, weekly meeting, Friday, 10 A.M., 19 So. La Salle St., Room 1315, Chicago, Ill.

WOMAN'S HOME MISSIONARY ASSOCIATION, monthly meeting, Pilgrim Hall, May 2, 2 P.M.

NORTHERN NEW ENGLAND SCHOOL OF RELIGIOUS EDUCATION, University of New Hampshire, Durham, N. H., July 14-21.

State Conferences

ARIZONA AND NEW MEXICO, El Paso, Texas, May 9-11.

CALIFORNIA (Southern), San Diego, May 12-14.

CAROLINAS (white), Salisbury, N. C., May 2-4.

FLORIDA, Winter Park, April 22-24.

ILLINOIS, Decatur, May 6-8.

INDIANA, Michigan City, May 13-15.

IOWA, Iowa Falls, May 20-22.

KANSAS, Lawrence, May 6-8.

MAINE, Skowhegan, May 6-8.

MASSACHUSETTS, Brockton, May 19-21.

MICHIGAN, Charlotte, May 20-22.

MINNESOTA, Faribault, May 13-15.

NEW HAMPSHIRE, Durham, May 13-15.

NEW YORK, Richmond Hill, May 20-22.

NORTH CAROLINA, Salisbury, May 2-4.

OHIO, Wellington, May 13-15.

OKLAHOMA, Oklahoma City, April 29-May 1.

RHODE ISLAND, Providence, May 6-7.

SOUTH DAKOTA, Clark, May 15-18.

TENNESSEE (Colored), Knoxville, April 30-May 4.

VERMONT, Woodstock, May 13-15.

Death

SAFFORD—April 10, Rev. Theodore Lee Safford, assistant pastor of the Second Congregational Church, Holyoke, Mass., after several days' illness of pneumonia.

TOUR EUROPE FOR $425

30 days of delightful travel under experienced and competent guidance. Unusual opportunity to see, at moderate cost, all the Old World offers—the capitals, ancient cities, famous museums and places where history was made. This sum includes traveling, living and ordinary sightseeing expenses. Longer tours up to $1100, ranging from 30 to 80 days.

Gates Tours are planned by skilled experts with over 30 years of successful experience in giving their patrons comfort and convenience combined with economy.

Write today for booklet U-10. Sailings from May to September.

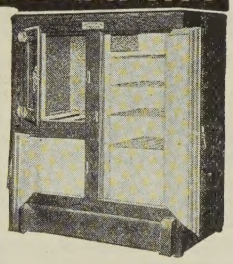
GATES TOURS—*Founded 1892*
"World Travel at Moderate Cost"
225 Fifth Avenue, New York
London Paris Rome

WHITE MOUNTAIN REFRIGERATORS

"THE CHEST WITH THE CHILL IN IT"

Are the embodiment of all that is new in refrigeration, yet time-tested and approved by all during the fifty years of their existence.

Write for Descriptive Booklets



MAINE MANUFACTURING CO.
NASHUA N.H.

Teach Children To Use Cuticura

Soothes and Heals Rashes and Irritations

Cuticura Soap Keeps the Skin Clear

Massachusetts General Hospital

Training School for Nurses. Established 1873. 1,500 Graduates. Prepares its students for advanced positions. For particulars consult Circular of Information. Address SALLY M. JOHNSON, R.N., *Supt. of Nurses*, Boston, Massachusetts.

The Fisk Teachers' Agencies

2A Park St., Boston 225 Fifth Ave., N. Y.

Syracuse, Pittsburgh, Birmingham, Chicago, Denver, Portland, Berkeley, Los Angeles. Everett O. Fisk & Co.

Walker's Concordance

Over 50,000 more references than any other low priced concordance to the Bible. 980 pages.

Cloth $3.00. ½ leather $3.75. Postage 20 cents.

THE PILGRIM PRESS 14 Beacon St. Boston 156 5th Ave. New York 19 S. La Salle St. Chicago

BE SEATED!

—but be sure you have the right chairs!

Special catalog for church and Sunday school

JOHN A. DUNN COMPANY
Gardner, Massachusetts
Boston Chicago St. Paul

CHURCH WINDOWS AND MEMORIALS IN STAINED GLASS BRONZE AND MARBLE

SEND FOR ILLUSTRATED CATALOGUE

Jacoby Art Glass Company

Dept. 54 2700 St. Vincent Ave., St. Louis, Mo.

ESTEY

PIPE AND REED ORGANS

Estey Organ Co.

Brattleboro Vermont

G. W. BENT CO.
112 Canal St.
Boston

CHURCH CUSHIONS A Specialty

1000 CHURCHES

Improved Cushion Felt

Permanently Elastic

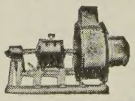
REFER TO OVER

Send For Samples & Prices

Communion Ware of Quality

Best materials. Finest workmanship ALUMINUM or SILVER PLATE INDIVIDUAL CUPS. Lowest prices. Send for Illustrated Catalog

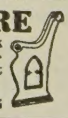
INDIVIDUAL COMMUNION SERVICE CO.
Room 351 1701-1703 Chestnut Street, Philadelphia, Pa.



ZEPHYR ELECTRIC ORGAN BLOWER is known all over the country. Thousands of churches find economy in using them. Write for particulars. THE ZEPHYR ELECTRIC ORGAN BLOWER CO., Orrville, Ohio. Dept. B

CHURCH FURNITURE

Pews, Pulpits, Chairs, Altars, Book Racks, Tables, Communion Ware—EVERYTHING. The finest furniture made. Direct from our factory to your church. Catalog free. DeMoulin Bros. & Co., Dpt. 14 Greenville, Ill.



BLYMYER CHURCH BELLS.

UNLIKE OTHER BELLS SWEETER, MORE DURABLE, LOWER PRICE. OUR FREE CATALOGUE TELLS WHY.

Write to Cincinnati Bell Foundry Co., Cincinnati, O.

MEMORIAL WINDOWS

ALFRED M. BELL COMPANY

79 Sudbury Street, :: Boston, Mass.

MENEELY BELL CO.
TROY, N.Y. AND
220 BROADWAY, N.Y. CITY.
BELLS

THE NATIONAL COUNCIL OF CONGREGATIONAL CHURCHES

287 Fourth Ave., New York City

Honorary Moderator, President Calvin Coolidge
Moderator, Rev. Rockwell H. Potter, Hartford, Ct.
Secretary, Rev. Charles E. Burton, 287 Fourth Ave., New York
Associate Secretary, Rev. Frederick L. Fagley, 287 Fourth Ave., New York
Treasurer, Franklin H. Warner, 287 Fourth Ave., New York
Chairman Executive Committee, Rev. Charles F. Carter, 40 Kenyon St., Hartford, Ct.
Chairman Nominating Committee, Rev. Robert W. Gammon, 19 So. La Salle St., Chicago.

Corporation for the National Council

Chairman, Rev. Rockwell H. Potter, Hartford, Ct.
Secretary, Rev. Charles E. Burton, 287 Fourth Ave, New York.

Chartered to administer trust funds for Con gregational churches, organizations and causes.

The Corporation holds the Pilgrim Memorial Fund and other trusts aggregating on Jan. 1, 1924, $4,389,891.48.

For information address the Secretary.

COMMISSIONS OF THE NATIONAL COUNCIL

The Commission on Missions

287 Fourth Ave., New York City

Chairman, Rev. Lucius H. Thayer, Portsmouth, N. H.
Recording Secretary, Rev. John A. Holmes, Lincoln, Neb.
Secretary, Rev. Charles E. Burton, *ex officio,* 287 Fourth Ave., New York.
Secretary of Promotion, Rev. William S. Beard, 287 Fourth Ave., New York.
Associate Secretary, Rev. James E. McConnell, 287 Fourth Ave., New York.
Financial Secretary, Rev. John L. Kilbon, 289 Fourth Ave., New York.

Charged with co-ordinating the administration of the Missionary Societies in the interest of economy and efficiency and with promoting the common appeal under the Apportionment for benevolent contributions.

For literature and information address the Commission on Missions.

The Commission on Evangelism and Devotional Life

287 Fourth Ave., New York City

Chairman, Rev. William Horace Day, Bridgeport, Ct.
Executive Secretary, Rev. Frederick L. Fagley, 287 Fourth Ave., New York.
Assistant Secretary, Miss Ella G. Sparrow, 287 Fourth Ave., New York.

This Commission serves as a co-ordinating agency in the work of evangelism and the culture of the devotional life among the churches.

For literature and additional information address the Commission on Evangelism.

(NOTE—Correspondence relating to the work of the following Commissions should be addressed to the Chairmen.)

Commission on International and Inter-Racial Relations and the Near East

Chairman, **Rev. J. Percival Huget,** 244 Decatur St., Brooklyn, N. Y.

Commission on Interchurch Relations

Chairman, **Rev. Frank K. Sanders,** 25 Madison Ave., New York.

Commission on Recruiting for Christian Service

Chairman, **Rev. E. Bourner Allen,** 400 Lake St., Oak Park, Ill.

Commission on Social Service

Chairman, **Mr. John Calder,** Lexington, Mass.

Commission on Law Enforcement

Convener, **Rev. Walter A. Morgan,** 1841 Irving St., N. W., Washington, D. C.

Commission on Men's Work

Chairman, **Rev. Orville A. Petty,** Chapel St. and Sherman Ave., New Haven, Ct.

THE CONGREGATIONAL FOUNDATION FOR EDUCATION

19 So. La Salle Street, Room 1312, Chicago, Ill.

G. W. Nash, President

Officers of the Board of Trustees

Henry Churchill King, Chairman
John R. Montgomery, Vice-Chairman
John R. Bennett, Secretary
Central Trust Company of Illinois, Treasurer, 123 W. Monroe St., Chicago.

Established by the National Council to make available for the colleges the resources of the denomination in fellowship and money.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS

Congregational House, Boston, Mass.

Treasurer, Frederick A. Gaskins
Assistant Treasurer, Harold B. Belcher

Corresponding Secretaries	*Associate Secretaries*
Rev. James L. Barton	Rev. D. Brewer Eddy
Rev. Cornelius H. Patton	Rev. Ernest W. Riggs
Rev. William E. Strong	

Editorial Secretary, Rev. Enoch F. Bell
Acting Candidate Secretary, Mark H. Ward, M.D.
Assistant Secretary, Rev. Charles Ernest White
Secretary N. Y. District, Rev. William Scudder, 287 Fourth Ave., New York City
Sec'y Interior District, Rev. Wm. F. English, Jr., 19 So. La Salle St., Chicago
Sec'y Pacific Coast Dist., Rev. Henry H. Kelsey, Phelan Bldg., San Francisco

THE CONGREGATIONAL HOME MISSIONARY SOCIETY

287 Fourth Ave., New York City

Rev. Ernest M. Halliday, General Secretary
Rev. Frank L. Moore, Secretary of Missions
Miss Miriam L. Woodberry, Sec'y Woman's Dept.
Charles H. Baker, Treasurer

State officials represent all Home Mission interests. Nineteen self-supporting state societies are federated with the National Society.

CONGREGATIONAL CHURCH BUILDING SOCIETY

287 Fourth Ave., New York City

Rev. Ernest M. Halliday, General Secretary
Rev. James Robert Smith, Church Building Sec'y
Rev. Charles H. Richards, Editorial Secretary
Charles H. Baker, Treasurer

Aids by grants and loans in building churches and parsonages. In seventy years it has helped to build 5,343 churches and 1,473 parsonages.

THE CONGREGATIONAL SUNDAY SCHOOL EXTENSION SOCIETY

289 Fourth Ave., New York City

Rev. Ernest M. Halliday, General Secretary
Rev. W. Knighton Bloom, Extension Secretary
Charles H. Baker, Treasurer

Aids and establishes Sunday Schools on the frontier, in the rural community, in new city communities and among immigrants.

AMERICAN MISSIONARY ASSOCIATION

Central Office: 287 Fourth Ave., New York City

Rev. A. F. Beard, Honorary Secretary and Editor
Rev. George L. Cady
Rev. Fred L. Brownlee — Corresponding Secretaries
Rev. Samuel Lane Loomis, Associate Secretary
Miss Lucy B. Crain, Associate Secretary
Mrs. F. W. Wilcox, Secretary of Bureau of Woman's Work
Irving C. Gaylord, Treasurer

District Secretaries

Rev. A. V. Bliss, 14 Beacon St., Boston
Rev. F. N. White, 19 So. La Salle St., Chicago
Rev. G. W. Hinman, 423 Phelan Bldg., San Francisco.

Educational and church work in the South among Negroes and Highlanders; in the West among Indians, Chinese, Japanese; also in New Mexico, Utah, and in Porto Rico and Hawaii.

THE PILGRIM MEMORIAL FUND

100 East 42d St., New York

A permanent Tercentenary Memorial Fund now being raised, with a minimum objective of $5,000,000, held in trust by the Corporation of the National Council, the income used to endow the Annuity Fund for Congregational Ministers by providing funds to supplement the ministers' annual payments toward old age annuities.

Rev. Charles S. Mills, General Secretary
William T. Boult, Financial Secretary

THE ANNUITY FUND FOR CONGREGATIONAL MINISTERS

100 East 42d St., New York

A sound, scientific, contributory system of old-age pensions, for the Congregational minister, affording also protection for disability and the defense of his family in case of his untimely death; endowed by the income of the Pilgrim Memorial Fund.

Rev. Charles S. Mills, General Secretary
William T. Boult, Treasurer

THE CONGREGATIONAL BOARD OF MINISTERIAL RELIEF

100 East 42d St., New York

Conserves the welfare of the ministry by making modest grants to meet the needs of aged ministers, or their widows and children.

Rev. Charles S. Mills, General Secretary
William T. Boult, Treasurer

THE CONGREGATIONAL BOARD OF PASTORAL SUPPLY

Congregational House, Boston, Mass.

Aids churches desiring pastors or pulpit supplies, and Congregational ministers seeking pastorates. Maintained by the Congregational Conferences of New England. Rev. Arthur J. Covell, *Sec'y,* Rev. Watson L. Phillips, D.D., *Chairman.*

CONGREGATIONAL EDUCATION SOCIETY

Congregational House, Boston, Mass.

Rev. Frank M. Sheldon, General Secretary
Rev. A. E. Holt, Social Service Secretary
Rev. Herbert W. Gates, Missionary Education Sec.
Rev. Harry T. Stock, Student and Young People's Secretary
Arthur J. Crockett, Treasurer
Miss Mary E. Clarke, Assistant Treasurer

Directs Denominational Religious Education Program including Social Service, Missionary Education, Student and Young People's Work; aids Ministerial Students, University Pastors; directs campaign to secure Recruits for Christian Leadership.

CONGREGATIONAL PUBLISHING SOCIETY

(The Pilgrim Press)

Organized and conducted in the interest of the denomination for the publication and distribution of *The Congregationalist,* church school equipment, quarterlies, lesson text-books, teachers' magazines, children's and young people's weekly papers, and books for home and church use, with bookstores at Boston and Chicago.

Rev. Charles R. Brown, D.D., President
Rev. Frank M. Sheldon, D.D., General Secretary
Sidney A. Weston, Ph.D., Editor and Business Manager
Rev. William E. Gilroy, D.D., Editor of *The Congregationalist*
Arthur J. Crockett, Treasurer
14 Beacon Street, Boston, Massachusetts
19 So. La Salle Street, Chicago, Illinois

Women's Organizations

WOMAN'S BOARD OF MISSIONS, 508 Congregational House. Mrs. Frank Gaylord Cook, Treas.; Miss Helen B. Calder, Secretary.

WOMAN'S BOARD OF MISSIONS OF THE INTERIOR, 19 So. La Salle St., Chicago. Mrs. S. E. Hurlbut, Treas. Miss Mary D. Uline, Home Secretary.

WOMAN'S BOARD OF MISSIONS FOR THE PACIFIC, 760 Market St., San Francisco. Mrs. W. C. Blasdale, Treas., Mrs. H. S. Ranney, Exec. Sec.

CONGREGATIONAL WOMAN'S HOME MISSIONARY FEDERATION, 289 Fourth Ave., N. Y.; Mrs. P. S. Suffern, Treas.; Mrs. J. J. Pearsall, Sec.

WOMAN'S HOME MISSIONARY ASSOCIATION, Mrs. Albert Greene Duncan, Treasurer; Mrs. Mabel S. Badger, Sec., 609 Congregational House, Boston.

Massachusetts Societies

MASSACHUSETTS HOME MISSIONARY SOCIETY, a constituent of the Congregational Home Missionary Society, represents the churches of Massachusetts in their home missionary work. The Society solicits bequests, pays annuities on conditional gifts, administers trust funds for churches. Frederick E. Emrich, D.D., *Secretary Emeritus;* Rev. John J. Walker, *Acting Secretary;* Rev. Oliver D. Sewall, *Treasurer,* 611 Congregational House, Boston.

MASSACHUSETTS BOARD OF MINISTERIAL AID. Solicits gifts from churches and individuals, also bequests. C. L. Zeigler, Treasurer, 1257 Columbus Ave., Roxbury, Mass. Apply for aid to F. E. Emrich, Congregational House.

THE CONGREGATIONAL CHURCH UNION OF BOSTON and vicinity (incorporated). Its object is the establishment and support of Evangelical Congregational Churches and Sunday Schools in Boston and its suburbs. Samuel Usher, Pres.; C. E. Kelsey, Treas.; Oren C. Boothby, Sec.; Sears Building, Boston.

Connecticut Societies

THE FUND FOR MINISTERS provides entirely for Ministerial Relief in Connecticut and invites contributions for this purpose. Bequests and Annuity Gifts are needed. Rev. Sherrod Soule, Superintendent; Rev. William F. English, Treasurer, Congregational House, Hartford.

THE MISSIONARY SOCIETY OF CONNECTICUT, a Constituent of the National Society, solicits contributions, administers Special Trust for Churches and pays Annuities on Conditional Gifts. Rev. Sherrod Soule, Superintendent; Rev. William F. English, Treasurer, Congregational House, Hartford.

Library Social Room Open

The new social room in the Congregational Library of the Congregational House, Boston, is now open. It is hoped to make it a regular meeting place for ministers on Mondays, when a member of the Library Committee will join the Librarian in serving as host, and special opportunities will be provided for the discussion of important books, particularly those recently published. The room will be open to all visitors who wish to enjoy its privileges at all times.

American Congregational Association

owns and maintains the Congregational House (costing over $700,000) to house the Congregational Library, provide rooms at low cost for 14 Congregational Missionary Organizations, the Congregational Book Store, Pilgrim Hall for gatherings, and Committee Rooms, and to promote the general interest of Congregational Churches. Bequests and Annuities are solicited in order that the House may be freed from mortgage indebtedness and the Association thus enabled to furnish our Missionary Organizations with business offices at minimum cost. Send for descriptive pamphlet. Rev. Edward M. Noyes, President; Phineas Hubbard, Treasurer; Thomas Todd, Jr., Secretary, 14 Beacon Street, Boston, Mass.

City Missionary Society

14 Beacon St., Boston, Mass. Founded 1816

Home visitation and personal missionary service in connection with our churches. Emergency relief. Recreation and Fresh Air Work. Contributions and legacies gratefully received and scrupulously administered.

William Ellison, *President;* Rev. Fletcher D. Parker, *Secretary;* Samuel F. Wilkins, *Treasurer.*

Incorporated 1829 **Boston Seaman's Friend Society, Inc.** Reorganized 1922

This Society, reorganized in 1922, now fully represents the Congregational Churches of New England in its practical, social and religious work among seamen. Has finely equipped Bethels at 287 Hanover St., Boston, and at Vineyard Haven, and Reading Rooms at Tarpaulin Cove, and Cape Cod Canal. The Society provides dormitory accommodations, reading and recreation rooms, religious services, pool tables, and games of many kinds, a restaurant, a canteen, shower baths, postal and banking facilities. Donations and bequests solicited. Contributions received on an annuity basis. President Rev. Lucius H. Thayer, D.D.; Vice-Pres., Rev. Samuel H. Woodrow, D.D.; Clerk, Rev. Theodore E. Busfield, D.D.; Sec., Rev. Merritt A. Farren; Treas., Charles F. Stratton; Chairman of Exec. Com., Franklin P. Shumway; Office, 306 Congregational House.

American Seamen's Friend Society

Incorporated 1833

The only American undenominational international and national Society aiding seamen.

Maintains a Sailors' Home and Institution at 507 West Street, New York City.

Loan Libraries ($25) placed on vessels sailing from New York.

PUBLISHES the *Sailors' Magazine* ($1.00).

Shipwrecked and destitute seamen aided.

SUPPORTED by contributions and legacies.

JOHN B. CALVERT, D.D., President; GEORGE SIDNEY WEBSTER, D.D., Secretary.

CLARENCE C. PINNEO, Treasurer, 76 Wall St., New York, to whom contributions may be sent.

American Sunday School Union

Philadelphia, Pa. Founded 1817

National, Interdenominational. Establishes and maintains Union Sunday Schools in the outlying rural districts of the country. Publishes and circulates moral and religious literature. Helps all churches of Christ by its pioneer and foundation work, not duplicated by any other agency. Supported by voluntary gifts. Contributions solicited. Annuities arranged for. Legacies received. Contributions and communications relative to work in any part of the country may be sent to the New England office.

W. L. CARVER, *Supt.*
8 Beacon St., Boston, Mass.

To Be Held at Durham, N. H.

The ninth annual session of the Northern New England School of Religious Education is to be held at the University of New Hampshire, Durham, July 14-21. The new community parish house will be used for the morning sessions, and the evening sessions will convene in the college buildings.

New members of the faculty this year will be Dr. William B. Forbush; Prof. R. W. Manton, director of music at the University of New Hampshire, Dr. E. A. Miller, pastor of the First M. E. Church, Manchester, N. H.; Mrs. Marie M. Russell of Boston; and Rev. L. E. Purdum of First Church, Dover.

Former members of the faculty returning will be: Miss Laura E. Craigin of Boston; Dr. F. M. McKibben of South Bend, Ind.; Dr. E. B. Cross of Rochester Theological Seminary; Rev. C. W. Dunham, Pilgrim Church, Dorchester, Mass.; Rev. C. E. White, assistant secretary of the American Board; Miss Marie M. Hansen; Rev. M. R. Lovell of Durham; Rev. A. H. Gilmore of Plymouth, N. H.; and Mr. A. H. Merritt, of the Pilgrim Sunday School, Dorchester, Mass. It is hoped that Mrs. Eleanor Wood Whitman may again be with the School this summer.

Two Congregational pastors from Manchester, Rev. Stoddard Lane and Rev. J. M. Phillips, will assist in the flagstaff vesper service. Rev. W. S. Beard of New York will make the commencement address.

It is expected that the enrollment for this summer will be larger than ever. Full information may be secured from the Dean, Mrs. Nellie T. Hendrick, 18 Wellington St., Nashua, N. H.

Boston Congregational Club

At the next meeting of the Boston Congregational Club, April 28, William Pickens, the colored orator, will speak on "Community Interests, White and Black."

RISIBLES

A Chinese truck driver recently presented the following bill to the college: "10 goes, 10 comes at 50 cents a went. $5."—*Froth.*

Said the man who was trying his best to appreciate good music: "When a piece threatens every minute to be a tune and always disappoints you, it's classical."

The hours I spend with thee, dear heart,
  Are fraught with joy and bliss, although
At times I'd like to kick apart
  My Radio, My Radio.
Each word a shriek, each song a blare,
But still I tune and tune in vain—
I listen in unto the end, and there
  You screech again.
"B" batteries and ampliphone,
  Oh, tuning coil that makes me cross,
I wish that I could cure your static groan,
  But you're a loss, sweetheart, a total loss.
—*Paul J. Artale in "The Chase."*

A Negro had exhausted his financial resources and was forced to return to the city to work. When he inquired about the fare, however, he found it was more than he could afford, so he started to walk along the tracks to Birmingham and home. He had not gone far when he heard the whistle of a locomotive behind him. Turning around, he said with an air of determination, "No use your whistlin' after me, brother; you named your price, an' Ah said 'No.' "—*Brown Jug.*

A woman returning from Europe recently was detained by the authorities because she was found to be wearing three undeclared fur coats.

She should have known that the wearing of so many fur coats is contrary to custom.—*Punch Bowl.*

The Congregationalist

April 24, 1924

Vol. CIX **No. 17**

Copyright, 1924
All rights reserved

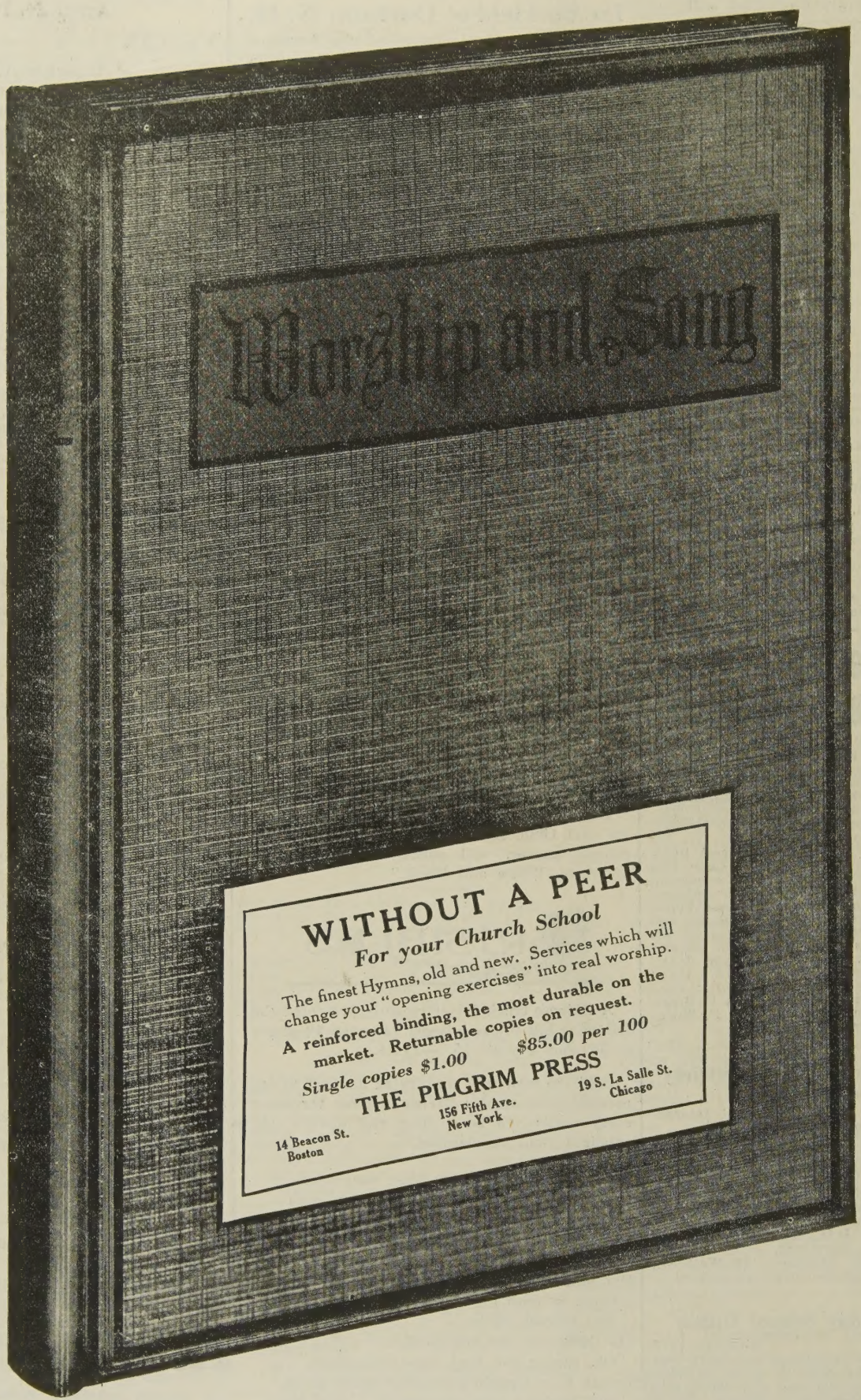
By the Congregational Publishing Society.
Entered at the Post Office in Boston as second-class matter.

The Congregationalist (1849) succeeds *The Recorder,* founded, 1816; *The Advance,* 1867. Published every Thursday, by The Pilgrim Press, at 14 Beacon Street, Boston. Composition by Thomas Todd Co.

RATES: Single subscription, $3.00 a year; in Church Clubs and to ministers, $2.75. Foreign postage, $1.00. Canadian postage, $.50 a year. Subscriptions must be paid in advance. REMITTANCES: Make payable to *The Congregationalist.* Acknowledgement will be made by change of date on the label. CHANGE OF ADDRESS: *Both old and new address must be in our hands two weeks before the change is to go into effect.* Current copies at the Pilgrim Press Book Store, 14 Beacon Street, Boston, and 19 So. La Salle Street, Chicago, and at our depository, 156 Fifth Avenue, New York City. Single copies, 10 cents. Address: *The Congregationalist,* 14 Beacon Street, Boston, Mass., or 19 So. La Salle Street, Chicago, Ill.

Contents

The Editorial Outlook 515
Editorial—Be Fair to Japan 516
Developing Democracy in Congregationalism
Prohibition and Law Enforcement
Our Debt to Immanuel Kant
From Our Western Editor—Illinois Primary—Pacifist Discussion 520
A Spring Prayer, *by Katharine Reynolds* 520
Christ Our Confidence, *by Marshall Dawson* 521
Are We a Democracy? *by George L. Cady* 522
"You Don't Seem to Be on Fire," *by Allan A. Hunter* 524
Christ. . . Thor, *by William Norris Burr* 524
Here and There in New York, *by Frederick L. Fagley* 525
Unknown, *by Jean H. Brown* 525
The Parable of the Power of the Air 526
The Book of Life 526
Our "Camino Real"—California's Cabinet Member 527
The Ford Hall Season 527
The Late Dr. Hobart K. Painter 527
Our Reader's Forum 528
Our Invalid Parish—The Shut-Out 529
Closet and Altar 529
Christian Endeavor 529
Among the New Books 530
The Editor's Bible Class—Using Helps in Character Study—Comment on the International Uniform Sunday School Lesson 531
With the Children—The Runaway Fisherman, *by Blanche Elizabeth Wade* 532
With the Schools and Colleges 533
Literary Notes 533
News of the Churches 534
Library Social Room Open 543


Worship and Song
WITHOUT A PEER
For your Church School
The finest Hymns, old and new. Services which will change your "opening exercises" into real worship.
A reinforced binding, the most durable on the market. Returnable copies on request.
Single copies $1.00 $85.00 per 100
THE PILGRIM PRESS
14 Beacon St. Boston
156 Fifth Ave. New York
19 S. La Salle St. Chicago